

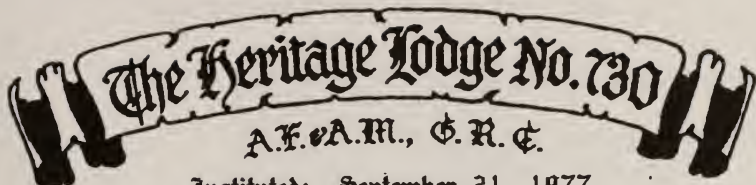
The Heritage Lodge

A. H. & A. H. No. 730 G.R.C.



PROCEEDINGS

Vol. 26 - 2003



Instituted: September 21, 1977

Constituted: September 23, 1978

PROCEEDINGS

Vol. 26 - 2003



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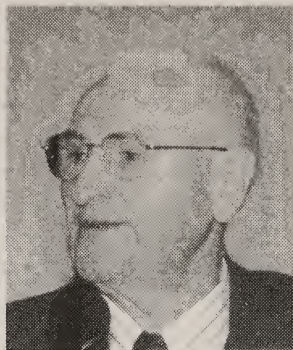
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DISCLAIMER

The contributors to these Proceedings are alone responsible for the opinions expressed and also for the accuracy of the statements made therein, and do not necessarily reflect the opinions of The Heritage Lodge A.F. & A.M., No. 730 G.R.C.



R.W.Bro. Carl M. Miller

I take this opportunity to express my appreciation to the members of The Heritage Lodge for affording me the honour and privilege to serve as their Worshipful Master. It has been a year that I will cherish forever. The Officers and Committee Chairman have served their offices with distinction and are to be commended for their efforts.

A thank-you goes to our secretary, V.W.Bro. Sam Forsythe, who has served our lodge for many years. The excellent manner in the way he prepares the lodge summons and his firm grasp on where the lodge is headed is to be commended. To R.W.Bro. Duncan J. McFadgen, who has served as Treasurer for 20 years; and to V.W.Bro. George F. Moore, who has served for 21 years as Assistant Secretary, thank you both for jobs well done, and may your resignations not mean the end of connections with Heritage Lodge.

The Annual Banquet continues to be the highlight of the year for The Heritage Lodge. I was very pleased when R.W.Bro. Wallace E. McLeod, Grand Historian, agreed to be our speaker. His presentation titled "*Our Fifty-Fifth Grand Master*" was enjoyed by all.

The papers that were presented to The Heritage Lodge were also well received over the course of the year. As they are listed in the table of contents I will not address them here other than to say that they were all extremely interesting and timely.

The Brethren of Ingersoll and Ottawa were most gracious hosts and their hospitality was greatly appreciated.

The Interpreters at Black Creek Pioneer Village are being recognized around the world and are to be congratulated for their time and efforts extended so that the public may have a better understanding of our gentle craft. Your attention is directed to the paper by Bruce Binnie of *New Zealand* attesting to this. The Interpreters are under the direction and guidance of R.W.Bro. Burns Anderson who gives so unselfishly and graciously of his time on this outstanding project. *Well done!*

The preparations for the 150th Anniversary of Grand Lodge in 2005 continue to go forward. I hope that many of you will come out and help celebrate this milestone.

In closing brethren, I again thank you for allowing me to serve as your Worshipful Master. It has a most enjoyable year for me and hope that it has met with your approval.

Sincerely and fraternally,

Carl M. Miller, Worshipful Master



CARL M. MILLER

Initiated, Parkwood Lodge No. 695	1973
Worshipful Master, Parkwood Lodge No. 695	1980-81
Chairman, Mentors' Program, Ontario District	1981-1989
Grand Junior Warden	1990-1991
Regional Chairman, Mentors' Program: Frontenac, Ontario, Prince Edward, Peterborough and Victoria Districts ...	1989-1994
Membership Committee Member	1995
Condition of Masonry Committee Member	1995-1996
Public Relations Committee Member	1996
Demonstration Co-Ordinator Committee Chairman	1999
Public Relations Committee Team Leader (Special Events)	2001-2003
Worshipful Master, The Heritage Lodge No. 720	2003
Grand Representative: Grand Lodge of Colorado near our Grand Lodge	

OUR FIFTY-FIFTH GRAND MASTER

By R.W.Bro. WALLACE McLEOD, Grand Historian

Grand Lodge of Canada in the Province of Ontario

Eighteenth Annual Heritage Lodge Banquet

January 29, 2003

Scarborough Masonic Temple, Scarborough, Ontario

I am deeply honoured to be with you this evening. The Heritage Lodge has given us so many reasons to be proud of it. In recent years I have not attended as many meetings as I should have liked; and thereby hangeth a tale. In the days when I was commuting across the Big Pond as an officer of Quatuor Coronati Lodge, my English brethren kept on telling me that I would never really understand Freemasonry until I was exalted to the Holy Royal Arch Degree. So finally I succumbed and joined King Cyrus Chapter, No. 232, here in Toronto, and I have enjoyed my membership very much; the difficulty is that it meets on the third Wednesday of the month. It is a fairly small group, and my attendance there was (and is) far more essential than it is at the mob scenes of The Heritage Lodge.

Now I want to begin by going back briefly to the days before The Heritage Lodge was being formed. In 1973-74 our friend and founder, Brother and Professor Jacob Pos, was able to spend an academic year *on sabbatical leave* in the South Island of New Zealand, and there he became closely associated with The Masters and Past Masters Lodge, No. 130, in Christchurch, N.Z. This is a research lodge that was warranted in 1902 -- a century ago, if you can picture that. A mere five years ago (on July 7, 1997), I was able to attend the Lodge, and was given the privilege of visiting its Library, which is located

in the Canterbury Masonic Centre; and there I found a number of books that had been donated by Jack Pos.

At all events, on his return to Canada, Bro. Pos began working on the possibility of founding a research lodge in Ontario. This is a project that had been tried more than once, but without success. After all, our Grand Lodge has a clear idea of what a lodge is supposed to do. It confers degrees, drawing its members from a limited geographical jurisdiction. The notion of a lodge that did no degree work, and admitted members from all over the province, was completely alien. Not for the first time! Apparently it was because a Research Lodge was not feasible that the Toronto Society for Masonic Research was formed in 1921, and the Canadian Masonic Research Association was founded in 1949.

Anyway Bro. Pos worked tirelessly and fearlessly. Some of the details are familiar, but some less so. It seems that the first organizational meeting to plan for a research lodge was held on October 27, 1976.¹ The minutes were sent to the members of what is known as the Grand East (a group that is composed of the Grand Master, the Deputy Grand Master, and the Past Grand Masters). (This is a body which presumably exists in order to give the Grand Master practical advice that is based on their personal experience, but a body which has, as Brother Pos has pointed out, no constitutional authority.²) And apparently in November,³ Jack Pos was *invited to present the proposal for this unique Lodge to the Grand East*. There was only token support, because the Past Grand Masters insisted that it was necessary *to proceed in complete conformity with the Regulations and Constitution of Grand Lodge*.⁴

But we are told that one Past Grand Master, M.W.Bro. W. K. Bailey *was able to clear the air, with the result that the Grand Master, M.W.Bro. E. W. Nancekivell, directed the Grand Secretary to send a copy of a petition for dispensation to form a new lodge*.⁵ So a Founders' Meeting for the Lodge was held on May 18, 1977.⁶

OUR FIFTY-FIFTH GRAND MASTER

The Charter members included only two Past Grand Masters, M.W.Bro. James N. Allan, Provincial Treasurer of Ontario, aged 82 (G.M. in 1965), and M.W.Bro. William K. Bailey, retired educational administrator, aged 73 (G.M. in 1971). The Lodge was Instituted on September 21, 1977, and Constituted on September 23, 1978.⁷ At the latter meeting, after the Consecration of the new Lodge had taken place, the Grand Master, M.W.Bro. Robert E. Davies, withdrew; and M.W.Bro. W. K. Bailey was invited to serve as the first Installing Master. And -- one more detail -- the first Past Grand Master who actually presented a research paper to The Heritage Lodge was W. K. Bailey, who in September 1979 told us about *The Constitution of Grand Lodge 1855-1979*.⁸

Who was this man who overcame the hostility to the notion of founding a Research Lodge, who chose to be a Charter Member, who served as the first Installing Master, and who presented a paper to the Lodge?

BACKGROUND

The 1820s and 1830s were an active time for emigration from Ireland to Upper Canada. My wife's ancestors came over from County Wexford in 1822, and settled in Cavan, Durham County, 10 miles west of Peterborough; and my mother's people came from County Limerick in 1828, and settled in Brock Township. And at some time in the 1830s, James Bailey, a tenant farmer from County Fermanagh, in Northern Ireland, emigrated to Canada, apparently settling in Hastings County.

His grandson, George Anderson Bailey (1883-1941), also a farmer, was initiated into Masonry in Stirling Lodge, N° 69, in Stirling, 10 miles north of Belleville, on January 23, 1913, at the age of 30. He served as its Worshipful Master in 1920. He and his wife Mary Maude Kirk had seven children, and four of his sons were initiated into their father's lodge in their early twenties. They all eventually became officers of Grand Lodge:

(1) *William Kirk* (1904-1992), initiated December 31, 1925, at the age of 21; the subject of this paper.

(2) *Clarence Arthur* (1908-1974), initiated April 16, 1931, at the age of 22. He affiliated with St Francis Lodge, N° 24, Smiths Falls, in 1946, and served as Master in 1955. He was elected District Deputy Grand Master of St Lawrence District in 1971.

(3) *George Gordon* (1913-1995), initiated May 17, 1934, at the age of 21. He served as Master in 1951, and was named as Grand Sword Bearer in 1971.

(4) *Ross Craig* (1919-1982), initiated July 16, 1942, at the age of 23. He affiliated with Temple Lodge, N° 666, Belleville, in 1951, and was Master in 1957. He was named as Assistant Grand Director of Ceremonies in 1972.

William Kirk Bailey was born in Harold, Rawdon Township, Hastings County, Ontario, on September 17, 1904. He graduated from Toronto Normal School in 1924. Then, while he was teaching elementary classes at John Fisher School, he studied extramurally at Queen's University; in due course he was able to take one year away from teaching, to be a full-time student, and earned his honours B.A. in chemistry and biology from Queen's University in 1931. After that, he taught successively at Oakwood Collegiate (1931-44), Lawrence Park Collegiate (1944-46), and Bloor Collegiate (1946-47), all in Toronto. Then he became an administrator, and was successively Principal of Riverdale Collegiate (1947-57) and Lawrence Park Collegiate (1957-64). He closed out his professional career by serving as Assistant Superintendent of Secondary Schools for Personnel (1964-70). This responsibility involved studying the school systems in Russia, Germany, and Holland, and recruiting teachers from Great Britain, New Zealand, and Australia.

On July 7, 1934, Bill Bailey married Mary Eleanor Langtry, of Carleton Place. They were the proud parents of three children, Robert Langtry, Sandra Eleanor, and Joan Kirk. Robert was initiated into Vittoria Lodge, N° 359, down near Lake Erie, on May 14, 1971, and served as Master in 1979.

MASONIC CAREER

Bill Bailey was initiated into Masonry in his father's lodge, Stirling, N° 69, on December 31, 1925 -- three months after his twenty-first birthday. He affiliated with Bay of Quinte Lodge, N° 620, in Toronto, in 1932, and served as its Master in 1943. He became District Deputy Grand Master of Toronto District B in 1950-51. He was a member of the Board of General Purposes 1959-69, and Chairman of the Committee on Masonic Education 1960-69. He offered himself as a possible Deputy Grand Master in 1967, but the electorate thought otherwise. Two years later he was more successful; he served as Deputy Grand Master 1969-71, and as Grand Master 1971-73. He was Custodian of the Work from 1973 to 1984. He became a Director of the Masonic Foundation of Ontario 1970-89; and served as its President, from 1974 to 1986.

We should be reminded of some of his accomplishments. This may help to explain why he deserves to be recognized as one of our great Grand Masters.

Some of these are matters in which he dragged Grand Lodge, often kicking and screaming, into the modern age. During the years 1969-71, when he was Deputy Grand Master, he traveled around the Province, meeting Masons, getting in touch with the grassroots, taking the pulse of the Fraternity, and finding out what needed to be done. During those years of preparation he encouraged the introduction of Regional Masonic Workshops, as one way of getting the opinions of the Brethren. The first ones were held in Port Hope, on April 18, 1970, and in Woodbridge on April 25, 1970. They were really *howling sessions* where the Brethren were encouraged to speak out about their perceptions of the state of the Craft. Then, after two years of finding out what was needed, when he was in a position of authority, he acted. Here are some of the things he accomplished, then and later.

(1) According to the Constitution, Grand Lodge's Board of General Purposes is supposed to *have the general care and*

regulation of all the concerns of Grand Lodge. Ever since 1878, the Board had met only once a year, which made its mandate preposterous. In 1972, this man introduced regional meetings of the Board, which were certainly a step in the right direction.⁹

(2) In 1905 John Ross Robertson had reported that *In 1884 Grand Lodge expressed an opinion unfavourable to the use of liquor at the refreshment tables of lodges.*¹⁰ And in 1948 a Grand Master's Ruling decreed that the use of spirituous liquors and other intoxicants was forbidden at Masonic gatherings, and in Masonic buildings. This ruling was honoured more in the breach than in the observance, particularly at evenings of Installation. In 1972, this man rationalized the situation by issuing a directive that allowed the serving of alcoholic beverages on a few strictly delineated occasions.¹¹

(3) The official ritual had never been printed in this jurisdiction, except, from 1887 on, for those who reached the dizzy rank of Warden; all instruction in the ritual for new members and junior officers was supposed to be *mouth to ear*. (Of course most Masons used bootleg copies of the Work, which were readily available in bookstores.) In 1972, this man arranged to have the Questions and Answers for the candidate printed for the first time.¹² And two years later, in 1974, as Custodian of the Work, he authorized the printing of the whole ritual, for distribution to all Brethren, once they had passed the Examination after Raising.¹³

(4) The last educational book issued by Grand Lodge had been the *Manual for Instructors*, in 1948; it wasn't terribly good to start with, and had not aged well. In 1972 this man set up two committees that were charged with the responsibility of producing new books.¹⁴ His experience as a personnel officer in public education helped him to assess the talents and enlist the services of those whom he met in his Masonic travels. And so he was able to suggest the names of many Brethren from all across the Province who could help in writing these new books.

OUR FIFTY-FIFTH GRAND MASTER

And, with their contributions, the committees were able to produce *Beyond the Pillars* (1973) and *Meeting the Challenge* (1976), both of which were well received by the Brethren.

(5) Ever since 1935, the Book of Constitution had included an Appendix of Grand Masters' Rulings -- 35 or so pages filled with regulations that had been issued in various years from 1859 on, arranged by subject matter. These were lots of fun to read, but they made the book almost unusable. In 1972, this man set up a Committee to revise the Constitution completely,¹⁵ and the task was completed in 1979.¹⁶

(6) For ten years, Grand Lodge had been holding its annual communication in the steamy environment of Cedarbrae Secondary School, on Markham Road near Lawrence Avenue, in Scarborough. In 1973, this man had it moved to the air-conditioned [Toronto] Royal York Hotel.¹⁷

(7) Ever since the beginning of our Grand Lodge, the jurisdiction of a lodge extended in every direction half way to the nearest lodge, except that of course special arrangements could be made in cities and in certain districts in the north. As time passed, people began travelling faster and commuting further. And finally, in 1973, this man established a Committee to investigate the possibility of having concurrent jurisdiction within each district; the new practice was soon implemented.¹⁸

(8) From 1945, Grand Lodge had forbidden any of our members to become associated with the Order of DeMolay, a fraternal order for boys, founded and administered by Freemasons. In 1973, this man recommended that the ruling be deleted.¹⁹ And likewise, in 1973, for the first time, he arranged that representatives of the concordant order of the Sovereign Great Priory of Canada should attend Grand Lodge in an official capacity.²⁰

(9) In 1974, the total capital funds of the Masonic Foundation of Ontario stood at just over \$220,000, giving an income of \$13,000, which was pretty small potatoes. The very next year, this man, as President, began its first major fund-

raising Project, called HELP -- Hearing for Every Living Person,²¹ which eventually raised \$620,000, and gave the Foundation enough resources to expand its activities. (The example was of course followed by the Project Help Nip Drugs in the Bud, which by 1989 raised over a million dollars; and the Millennium Project, HELP-2-HEAR, which by 2002 had raised over two million dollars. But this man set the pattern.)

(10) After the Russian troops crushed a Hungarian attempt at liberalization in 1956, many Hungarian Masons escaped to Canada. The Grand Lodge under which they had worked had not been recognized by our Grand Lodge, and so they could not visit or affiliate with us. They continued to meet privately for some fourteen years, until finally this man (in collaboration with M.W.Bro. Harry L. Martyn) arranged for them to be *regularized*; by this means Andor Gero Lodge, N° 726, Toronto, was instituted on January 10, 1974.²² It continued to work and preserve its Hungarian heritage until the Iron Curtain collapsed and Freemasonry was revived in Hungary. Then, on Nov. 15, 1990, Andor Gero Lodge surrendered its Charter.

(11) In 1861, when the Board of General Purposes was established, it had included about 30 members. By 1970, it had increased to nearly 100; and anybody who had to work with it quickly saw that it was unwieldy and unmanageable. For years, this man campaigned for a smaller and more effective team to manage things. Finally in July, 1990, the Deputy Grand Master, R.W.Bro. Norman E. Byrne, recommended to the Board of General Purposes that a Management Committee should be established, and this was done.²³

This man also contributed substantially to the publications of Grand Lodge, which were published without disclosing which author wrote the various parts. Thus, in *Beyond the Pillars*, he wrote the chapter on The Landmarks. In a review that was printed in the *Transactions of Quatuor Coronati Lodge* for 1973, the English scholar Cyril Batham called it *as well-balanced an account as will be found anywhere*.²⁴

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That's not a bad record. I have looked at the achievements of many other Brethren, and none of their lists comes close to this one. We are fortunate that he worked so effectively for us.

CONCLUSION

William Kirk Bailey died, in his home, early in the afternoon of Friday November 20, 1992, at the age of 88 years, 2 months, and 3 days, after 66 years as a Mason, and 49 years as a Past Master. What he did for Masonry constitutes a lasting monument.

Anyone who accomplishes so much, causing Freemasonry to evolve out of the past, is bound to raise a few hackles. But Bill Bailey tried to keep on courteous terms with all Masons. And so at the end of his first Grand Master's Address²⁵ he quoted the words of the American Masonic poet Edwin Markham (1852-1940), no doubt alluding to the manner in which he personally had dealt with those who were angry at him:

**He drew a circle that shut me out --
Heretic, rebel, a thing to flout.
But love and I had the wit to win.
We drew a circle that took him in.**

So mote it be!

OUR FIFTY-FIFTH GRAND MASTER

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C. N. Batham, Reviews: Beyond the Pillars -- More Light on Freemasonry, *AQC* 86 (1973) page 291
Norman E. Byrne, Report of the Special Committee and Management Committee to the Board of General Purposes, *Grand Lodge Proceedings* 136 (1991) page 105, 108.
Robert E. Davies, The Heritage Lodge Twenty-Fifth Anniversary, *Proceedings of The Heritage Lodge* 25 (2002) pages 305, 312.
Jack Pos, The Heritage Lodge No 730 G.R.C., A Conscience for Ontario's Masonic History, *Proceedings of The Heritage Lodge* 15 (1991-92) pages 155, 188.
J.R. Robertson, Historical Address, *Grand Lodge Proceedings* 50 (1905) pages 354, 374.
The writer expresses his thanks to Bro. Robert L. Bailey, for providing details about his father's background and personal life.

Footnotes

- ¹ J. Pos, *Proceedings of The Heritage Lodge*, 15, 1991-92, page 161.
- ² J. Pos, *Proceedings of The Heritage Lodge*, 2.6, Sept. 1979, page 21.
- ³ R. E. Davies, *Proceedings of The Heritage Lodge*, 25, 2002, page 306.
- ⁴ *Proceedings of The Heritage Lodge*, June 1977, page 2.
- ⁵ *Proceedings of The Heritage Lodge*, June 1977, page 2.
- ⁶ J. Pos, *Proceedings of The Heritage Lodge*, 15, 1991-92, page 161.
- ⁷ J. Pos, *Proceedings of The Heritage Lodge*, 15, 1991-92, pages 163, 165.
- ⁸ *Proceedings of The Heritage Lodge*, 2.6, Sep 1979, pages 8-19.
- ⁹ *Grand Lodge Proceedings*, 1972.41; 1973. Page 60.
- ¹⁰ John Ross Robertson, *Grand Lodge Proceedings*, 1905, page 372.
- ¹¹ *Grand Lodge Proceedings*, 1972, pages 54, 55, pages 62, 63.
- ¹² *Grand Lodge Proceedings*, 1972, page 56.
- ¹³ *Grand Lodge Proceedings*, 1974, page 51.
- ¹⁴ *Grand Lodge Proceedings*, 1972, page 44; 1973, page 54.
- ¹⁵ *Grand Lodge Proceedings*, 1972, page 43.
- ¹⁶ *Grand Lodge Proceedings*, 1979, pages 54, 95.
- ¹⁷ *Grand Lodge Proceedings*, 1972, pages 37, 38; 1973, page 40.
- ¹⁸ *Grand Lodge Proceedings*, 1972, pages 55, 56; 1973, pages 48, 49.
- ¹⁹ *Grand Lodge Proceedings*, 1973, page 58.
- ²⁰ *Grand Lodge Proceedings*, 1973, page 40.
- ²¹ *Grand Lodge Proceedings*, 1975, page 135; 1976, page 55.
- ²² *Grand Lodge Proceedings*, 1974, pages 44, 106.
- ²³ *Grand Lodge Proceedings*, 1991, pages 105, 108.
- ²⁴ *AQC* 86, 1973, page 291.
- ²⁵ *Grand Lodge Proceedings*, 1972, page 59.

KING HIRAM

FROM STRENGTH TO STRENGTH

By R.W.Bro. ALLAN J. PETRISOR

Member, Board of General Purposes

Ingersoll Masonic Temple, Ingersoll, Ontario

March, 2003

*The Holy Temple at Jerusalem was completed
by the wisdom of King Solomon, supported
by the strength of King Hiram and aided
by the beautifying hand of Hiram Abif*

This research paper will explore events leading to the settlement of the town of Ingersoll and area, the formation of King Hiram Lodge No. 37 in Ingersoll, its history and its connections to three earlier Grand Lodges prior to the time of joining Grand Lodge as we know it today and the strengths of the personages involved.

History doesn't change and events and people involved in the formation of King Hiram Lodge haven't changed either. Therefore I am relying upon the work of predecessors who have compiled historical documents to the year 1989. I am indebted to the work of the late V.W.Bro. Stewart Thurtell who took an avid interest in Masonry and its history as it related to King Hiram Lodge. He served as District Secretary to R.W.Bro. Joel Piper (D.D.G.M. of Wilson District) in 1977.

EARLY BEGINNINGS – Ingersoll, Simcoe and Brant

In the early years (the late 18th century) of settlement of this part of Eastern Canada or Upper Canada as it was known then, there were three individuals worthy of note from a Masonic perspective in the persons of Thomas Ingersoll, John Graves

Simcoe and Joseph Brant.

Major Thomas Ingersoll, a United Empire Loyalist from Massachusetts, had come to Upper Canada with his family in 1783, to escape persecution in his native land after the defeat of the British.

He first settled in Niagara, at Queenstown (Queenston) where he operated a tavern, awaiting the time he would be granted lands to be settled, where he hoped to establish a successful community.

Ingersoll had faithfully served the Crown in the American Revolution with his friend Col. John Graves Simcoe. John Graves Simcoe was made a Mason in Union 307 in Exeter, England in 1773. He was posted to Boston at the beginning of the American Revolution in 1775. His agitation for the creation of light troops designed to fight the Americans on equal terms led to the creation of the Queens Rangers in 1777 and in 1790 he was commissioned as the first Lieutenant Governor of Upper Canada. In this capacity Simcoe was instrumental in organizing the first Civil Government in what is now Ontario. He also began the process of road construction and the survey of town and rural lots. A major part of Simcoe's duties in Upper Canada included the maintenance of good relations with the Indians. In 1796, Governor Simcoe was called back to England to be posted to other areas of the world. He never returned to Upper Canada. The Governor's Road which runs from Dundas to London, once used as a military road, was so-called after Lieutenant Governor Simcoe. It is now Highway 99 from Dundas to Paris and Highway 2 from Paris to London.

Early in the spring of 1793, Mohawk Braves under orders of Captain Joseph Brant, (also known as Chief Thayendenaga), guided Ingersoll through the forests from Niagara to inspect the 64,000-acre Crown grant lands he had agreed to populate with settlers in the part of Upper Canada named Oxford.

Captain Joseph Brant was the principal Chief of the Six Nations Indians and he had been initiated into Masonry in 1776 in Lodge No. 417, which met at the Falcon, in Princes St, Leicester Field, in London, England. He also was installed as the first Master of Lodge No.11 on the 12th of Feb. 1798¹ in a Mohawk village which is now Burford near Brantford.

Brant had a colourful history and had sided with the British

during the American Revolutionary war. He had become a favourite of Sir William Johnson, the British superintendent of the northern Indians of America (who married Brant's sister after his first wife died). This allowed Brant to receive the favour and protection of the British Government and set him on the road to promotion. He joined the Anglican Church and assisted in translating certain books of the Bible into the Mohawk language.² Brant, Colonel John Butler, Walter Butler, Sir John Johnson³ (the son of Sir William Johnson), and Col. Guy Johnson, all of whom were Masons, became the leaders of Loyalist resistance and terrorism in Northwest New York. One of Brant's fears was that the Indians would lose their lands if the colonists achieved independence. There is much more that can be written about Joseph Brant but I shall refer to one incident, among many, that involves his association with Freemasonry. When the American forces surrendered at the Battle of the Cedars in 1776, a Captain McKinstry was about to be burned at the stake. McKinstry was a member of Hudson Lodge No. 13 in New York, and remembering that Brant was a Freemason gave him the sign of appeal (sign of distress) which secured his release. They remained friends for life and Brant's portrait now hangs in the Masonic Lodge in Hudson, New York. Brant affiliated with Barton Lodge No. 10 (later to be renumbered as No. 6) in Hamilton. He passed away in 1807 leaving the legacy of his name in the city of Brantford and surrounding area.

Ingersoll chose his location wisely, and the settlement was established in the river valley where the Thames River flows across a broad alluvial plain, between heavily wooded hills, at a place where eight tributary creeks flow into the Thames River. When dammed, these creeks, would provide a good source of water-power. This would be used for grist, flour and lumber mills in the region, which was the only alternative to human or animal power in the 18th century. The site was called Oxford-upon-the-Thames, and within a couple of years settlement really began in earnest, boasting a varied group of settlers. The later arrivals included a number of professionals and tradesmen, ambitious and willing refugees from America, who were anxious to create the beginnings of local agriculture, commerce and industry.

MASONIC BEGINNINGS

Major Ingersoll had been made a Freemason in his birthplace in Massachusetts. After moving to Upper Canada, he became a member of St. John's Lodge of Friendship No. 2 at Niagara, which still continues as Niagara Lodge No. 2, G.R.C. at Niagara-on-the-Lake, the premier lodge in the Province of Ontario today. Ingersoll was the father of Laura (Ingersoll) Secord, the notable heroine of War of 1812 fame and who was the wife of James Secord his friend and son-in-law, also a Mason and a member of the same Lodge.

It is not surprising to find the successful development of Ingersoll's settlement brought other Masons to share that success. The hamlet grew and within 10 years there were sufficient Masons in the community for the creation of the very first Masonic lodge in this part of the country. Thus the success of the settlement and the success of King Hiram Lodge in Ingersoll were thus forever intertwined.

Most of the new settlers were Loyalists from America whose opposition to the revolution made life very difficult after the war had ended in triumph for the Rebels. Many of them were Masons of varying origins and allegiances, who were anxious to continue in their mutual interests. The more ardent ones gathered together in this new centre of commerce, at Oxford, and petitioned for a warrant. The sum of *two guineas* was forwarded to the Provincial Grand Lodge of the Athol Grand Lodge of England known as the Ancients, at Niagara. The warrant was granted on April 12th, 1803, and numbered as Lodge No. 21 but it was not named at this time. It is unlikely that the Masons assembled for the institution of the new lodge were aware that the Provincial Grand Lodge at Niagara was *irregular*. The new lodge was one of several to be instituted under the auspices of the schismatic Grand Lodge of Niagara which forms another story too lengthy to add to this paper.⁴

The new Lodge was instituted on the Feast of St. John the Baptist, on Friday June 24th, 1803. It was held in the cabin of Bro. Robert Sweet, just south of the Thames river, located on the east side of what is now Thames Street, (which at that time was an old Indian trail, a traditional and an ancient trade route between Niagara and Lake Huron). The Lodge became known colloquially as *St. John's Lodge* after the Installation on St. John the Baptist

Day. It continued to meet in Bro. Sweet's cabin for the next 10 years.

The beautifully hand-written minutes of the first meeting still exist, a prized possession carefully preserved in the archives of the Lodge. They read as follows: *1803 – 24th June. Grand Lodge opened at Oxford at 11 o'clock, virtue of a dispensation from the Grand Master, dated April 12th, Proceeded to install Bro. James Burdick, Master; Enoch Burdick, Senior Warden; Samuel Canfield, Junior Warden; Grand Lodge closed at 1 o'clock, p.m.*

Master's Lodge opened at 2 o'clock, closed at 3 o'clock in good harmony. The other members present were: Robert Sweet, Harmon Lawrence, Ariel Tonsley, Asakel Lewis and Joel Piper.

A visitor, Bro. William Sumner of Burford Lodge No. 11 was appointed as Secretary Pro Tempore, for the opening of the Grand Lodge.

The installation was conducted by W.Bros. Thomas Horner and D. Parmer of Burford No. 11 (The Lodge of the Mohawk Village).

The other visitors were Bro. Graham of Burford Lodge; Bros. I. Merrick and Caleb Stafford of Grimsby Lodge No. 15; Bro. Sikes Tonsley of New York Lodge No. 58 (an early pioneer settler here.)

Lodge No 11 in Burford has very little in the record books, but it is mentioned that although it was of Jarvis dispensation it made no difference to the visiting brethren that Lodge No. 21 was of the schismatic Grand Lodge of Niagara under R.W.Bro. Robert Kerr.

The very first candidate was Isaac Burdick who was initiated on Tuesday July 5th, 1803, with the fee for the *making of eight dollars, New York money*. (It is not clear why this reference is to dollars and not English money.)

BYE-LAWS

The early *Bye-Laws* inform us that each visiting brother had to contribute one shilling for an ordinary meeting, but two shillings for the *Lodge of St. John*, the semi-annual festivals which also included the elections to office, as the term of office in those days was for six months only. The meetings were held on *the first Tuesday of each month, next after the full moon* supposedly so the brethren would have the illumination of the moonlight on their

journeys to and from lodge over the forest trails and the wretched roads of the time. (The by-laws were changed several years later to meet before the full moon.)

The old by-laws make it clear human nature was not neglected as the Master appointed the Senior Warden: *but that the Master not have too much authority in this respect, the Senior Warden may appoint a Junior Warden.*

Another by-law provided that: *Every member shall come into the lodge decently clothed and in such attire as is suitable to his rank, quality and condition of life, always remembering that he can never associate with better company than Brethren and Fellows.*

Certainly a statement which after 200 years is still valid.

Morals of the brethren were looked after in those days; among other things one of the rules was: *if any brother become intoxicated in or out of the Lodge, he should be fined 8 shillings and sharply reprimanded by the Master.*

It was a custom of the times for each meeting, one brother would be responsible to pay for and supply the candles for illumination, while another was responsible to furnish *the liquors* for the refreshment of the brethren. It is curious to note that the cost of the candles was generally greater than the cost of the locally made spirits.

The call for help and for fraternal charity was not neglected either, as one entry discloses, *two dollars were paid out of the Lodge funds to pay for a doctor for Bro. Robert Sweet.*

There can be few lodges in Ontario with records as full, continuous and complete for 200 years. Appropriately the old by-laws and proceedings have been compiled, securely bound and are safely preserved in the vault on the Lodge premises.

THE WAR OF 1812 – Second

Fears were abroad in the land as the American President James Madison pursued a policy leading to war with Britain while the British were preoccupied in the war against Napoleon in Europe. Madison was the leading *war-hawk* in America, and was looking for an excuse to invade and annex Canada at a time when the possibility of a weak British response seemed likely. The political pot was boiling between Britain and the United States; a minor incident was just the excuse needed! . . . and the war

erupted! The inhabitants of Upper Canada feared the worst, and so it is no surprise to read a motion recorded in the Lodge minutes of June 12th 1812 that: *Bro. David Curtis take charge of the regalia and working tools for safe keeping until the War be over.*

This precaution was prophetic, as an American force under General Duncan McArthur crossed the St. Clair River on September 26th, 1814. Gen. McArthur's force consisted of 750 mounted men and five field pieces and his aim was to outflank the beleaguered British and Canadian forces protecting the Niagara frontier. He was guided in his plundering and destruction by a blood-thirsty renegade, named Andrew Westbrook.

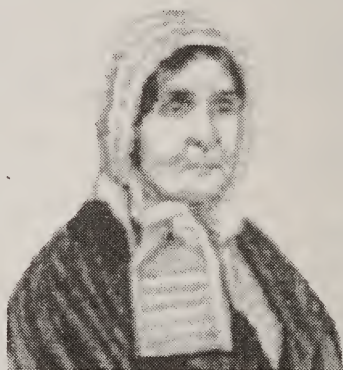
In 1810, Westbrook had bought and operated the combined lumber and grist mill from (W.Bro.) James Burdick at Centreville. As the war loomed, his loyalty to the American cause sent him back across the border, where Westbrook offered his services to General McArthur as a scout and patrol leader, heading the notorious *Westbrook Raiders*.

On his return to Upper Canada, Westbrook guided the raiding party to hunt down known militiamen, razing their homes and farms. He repaid the kindnesses of the George Nichols family by burning down their homestead and the Centreville mill on Oct. 4th, 1814. This was within a mile of where the Lodge regalia lay hidden.

The next day McArthur's force journeyed toward Burford. He destroyed everything which might be useful to the British, killed or disarmed and paroled the militia, threatening to hang any opponents, destroying farms, homes, mills and storehouses as he tried to move on Burlington Bay to encircle and outflank the defenders. He was opposed and outnumbered by the loyal Indians of the Six Nations near Brantford, and then began to withdraw back toward the border, leaving devastation in his wake. He defeated the militia and a few British regulars in several skirmishes in the Oakland-Waterford area, ravaging the land as he went. (W. Bro.) Major Sikes Tonsley of the militia, an experienced old soldier who had served with General Brock, and also a member of the lodge, distinguished himself in the battle at Malcolm's Mills near Waterford. Perhaps only a minor battle, which brought little success to the defenders, yet the devotion and stubbornness of the

Canadians convinced McArthur that it was time to retreat. An incident occurred at Waterford when Gen. McArthur recognized a Masonic sign of distress given by a brother named Sovereign⁵ who had the rope around his neck. The General immediately said to his men *Let them down boys, I'll spare their lives.* (It is curious to note how one's attitude changes when he finds out that an enemy is a brother Mason). Moving southward through Vittoria, the General slowly retired toward his own country by way of St. Thomas and the Talbot Trail leading to the Detroit River and safety.

As you recall, Laura Secord, the daughter of Thomas Ingersoll is considered by many to be the heroine of The War of 1812. The Ingersoll Family had relocated to Canada from Massachusetts in America, and while in Queenstown, (later to become Queenston), Laura met the love of her life James Secord. Laura and James, because they were both born in the United States, had relatives in both countries, but Laura's loyalty was to the British Crown. James had been injured during battle and Laura managed to find him on the battlefield. On June 21st 1813, the Secords were ordered to provide shelter to some American soldiers. One evening, the soldiers became inebriated and Laura and her husband overheard their plans of an assault against British Lt. James FitzGibbon. Laura requested a pass to visit an ill relative and thus was allowed to be out after curfew. The next morning Laura Secord and her eldest daughter set out at 4 a.m. taking only a basket of food.



Laura Secord

Others say she carried a milk pail and drove a cow ahead of her. After stopping at her ill relative's home she completed the 20-mile journey which took her more than 18 hours. She encountered Mohawk warriors who were able to warn the British Leader. Legend has it that FitzGibbon, the British Leader, personally credited Laura as being responsible for one of the most complete victories in the history of his army.⁶ In 1861, she was accorded

recognition for her role in the war and received 100 pounds from the Prince of Wales while on his Canadian visit.⁷

The story of the milk pail and the cow makes one wonder if that was the reason for the Laura Secord name being used for the most famous Canadian chocolate company.

Thomas Ingersoll, Laura's father, had passed away in 1812 bankrupt, after the family compact had taken his land grant away.

Oxford-on-Thames became unofficially known as Ingersoll in 1817 named after Charles Ingersoll, a son of the founder of the community and a leading citizen. The name Ingersoll was officially adopted as the legal name of the village in 1852.

THE BUILDING CONTINUES

Following the end of the War in 1815, the condition of the Craft in Upper Canada continued to be shaky, as the Provincial Grand Lodge was very ineffective, and its parent, the English Grand Lodge seemed very indifferent to the needs of the Canadian Masons. A strong feeling began to develop that somehow there ought to be a Canadian Grand Lodge, but sentiment stopped short of demanding complete independence, as meetings held at Kingston between 1817 and 1822 decided.

The Lodge Minutes of Thursday March 1st 1821 state: *Grand Convention assembled at Bro. David Curtis' (homestead) in Oxford, and opened in the third degree of Masonry. Proceed to the installation of the officers of King Hiram Lodge.* This is the first reference to the name, King Hiram Lodge.

On the 21st March 1821 King Hiram Lodge as it was from this date known opened in the first degree of Masonry. The brethren had resolved to turn over a new leaf and voted that: *no spirit or liquors shall be drunk within the lodge until after the lodge has closed.*

In 1822, R.W.Bro. Simon McGillivray arrived from England with a warrant as Provincial Grand Master of the recently combined United Grand Lodge of England (1813). It was he who negotiated the merger between the North West Company and the Hudson's Bay Company in 1821. The brethren were impressed by the zeal of McGillivray, as the minutes attest: *October 1st 1822 – voted that this lodge (King Hiram) come under the Grand Lodge of York, and to acknowledge the government thereof to be legal.*

Subsequently McGillivray issued a new dispensation confirming the Lodge was in every respect regular, healing the continuing question of the *irregularity* of the institution of the Lodge by the *schismatic* Provincial Grand Lodge of Niagara in 1803.

THE SECOND GRAND LODGE

Later, the official list of the United Grand Lodge of England showed, among the contributory lodges in Upper Canada, *No. 765, King Hiram Lodge, Oxford, Upper Canada* and listed on the Provincial Grand Register as: *King Hiram Lodge No. 12, Provincial Grand Lodge of Upper Canada, English Register*. The dispensation giving total allegiance to the Provincial Grand Lodge at York was approved on Tuesday, August 10th 1824.

REVOLT AND REFORM

From 1830 the Grand Lodge ceased to exert leadership, and King Hiram Lodge suffered, with no lodge meetings recorded between May 1831 and January 1835.

Between 1835 and 1851 there is no record of Lodge activity. Yet there is a local tradition of sporadic meetings held during that era. Whispered talk is of the lodge records being either hidden or destroyed to protect Masons who were either rebels or reformers during the rebellion period and after, until the amnesty was declared. There are no written records of this period.⁸

It is suspected that the effect of the Morgan⁹ affair and the anti-Masonic feelings created greatly influenced Masonic Lodges which saw some 18 Lodges out of 26 cease to work in Upper Canada until after 1840.

THE THIRD GRAND LODGE

Concerned Masons were casting about for ways of regenerating the Lodge, and decided to approach the Grand Lodge of Ireland, which had been active in granting warrants to a number of lodges in Canada. A petition for a warrant was requested by a number of brethren, supported by St. John's Lodge No. 209, Irish Constitution, of London. The warrant was granted on Saturday, August 30th 1851, as King Hiram Lodge No. 226 Irish Constitution, with Wor. Bro. David Curtis as the first Worshipful Master. It is recorded on the 10th February 1852 that: *the lodge decided to hold the meetings on the first Tuesday previous to the full moon of each month instead of the first Tuesday after as had been the custom*¹⁰

It soon became apparent the Grand Lodge of Ireland also had a communication problem with their Canadian lodges. Among many of these lodges there was a growing sentiment for an independent Canadian Grand Lodge. In May 1854 a stillborn attempt was made by a number of the Irish lodges, including King Hiram, to establish another provincial grand lodge in London.

INDEPENDENCE – The Fourth Grand Lodge

The indifference and neglect of the various British grand lodges had kept the pot boiling for a great many years. The United Grand Lodge of England had appointed Sir Allan MacNab of Hamilton as Grand Master of the Provincial Grand Lodge of Canada West, E.R. (English Register), in 1844 even though MacNab had only just become a Master Mason in 1842. MacNab was a powerful political leader, and not very much interested in the Craft. Sir Allan attended his first meeting of the Provincial Grand Lodge, where, to the consternation of those present, he produced his warrant as the new Grand Master. Knowing MacNab's indifference, many Masons began to scheme to create an indigenous Grand Lodge, independent and sovereign in Canada. This faction was led by R.W.Bro. Col. William Mercer Wilson of Simcoe, a fellow lawyer, soldier and an old colleague of MacNab.

The Wilson supporters were unable to gain majorities in the meetings of the Provincial Grand Lodge to answer the demands for Canadian control over the Craft, while appeals to England for help were unanswered. Finally, the frustrations gave rise to a demand for independence, culminating in a meeting called by Wilson at Hamilton, on October 10th 1855. Here, at last, courage and zeal, (ably led by Wilson), brought the delegates to establish the Most Worshipful the Grand Lodge of Canada, Ancient Free and Accepted Masons, Grand Register of Canada, as an independent Grand Lodge, with Most Worshipful Brother William Mercer Wilson elected as the first Grand Master. A large number of lodges throughout Canada joined in this effort, leaving a few lodges of the Provincial Grand Lodge of England and of the Grand Lodge of Ireland still loyal to their warrants. King Hiram was one of these hold-outs.

On Tuesday, March 4th 1856, four brethren withdrew from King Hiram Lodge No 226 I.C. (Irish Constitution), in the persons

of Bros. John Galliford, G.A. Cameron, John Patterson and John Furzman, and petitioned the new Grand Lodge of Canada for a warrant, and were warranted as St. John's Lodge No 36, G.R.C. in 1856. The institution of the new lodge and the installation of the officers was held in the Jarvis Hall with the ceremonies being publicly conducted by M.W.Bro. Col. William Mercer Wilson, Grand Master of the Grand Lodge of Canada aided by his Grand Steward, V.W.Bro. Thomas Bird Harris¹¹ (who became Grand Secretary of the Grand Lodge of Canada in Nov. 1855), and assisted by several members of King Hiram Lodge, being Bros. Bennett, Cameron, Hoyt, Doty, Evans, Blanchard, McDonald, Wonham and Garnet. In fact, the minutes of King Hiram reveal their loan of the lodge room and jewels to St. John's No. 36 for the occasion. St. John's Lodge No. 36 was renumbered as No. 68.

The other faction of King Hiram brethren believed the number of failed attempts having been made to form a sovereign grand lodge in years gone by gave no assurance of success this time either. They decided to wait and see what might happen.

One of William Mercer Wilson's most prominent virtues was his ability to reconcile differences of opinion and to soothe ruffled feathers. In 1858, his efforts were successful, and he convinced the reluctant brethren. The former Provincial Grand Lodge (now called the Ancient Grand Lodge) and many of the Irish Lodges agreed to submit to the new Grand Lodge of Canada. Thus was born on July 14th 1858 the present Grand Lodge of Canada A.F. & A.M., G.R.C. Grand Master Wilson stated *May the links thus united **never be broken***. The Grand Lodge of England officially acknowledged this union in 1858. King Hiram Lodge held out until 1859.

It is interesting to realize that King Hiram surrendered its Irish warrant, and continued to work even before being granted its new Canadian warrant. The King Hiram brethren just borrowed the new St. John's Lodge warrant for the purpose, while still displaying the old original warrant of 1803 in the lodge room with the claim this would ensure the legality of the degrees conferred. (A questionable practice, but apparently not challenged).

In 1858, the Grand Lodge began a massive renumbering program. After holding out until 1859, King Hiram Lodge was renumbered as No. 37. Had they not procrastinated the number may

have been significantly lower as they are the seventh eldest recorded Lodge in Ontario.¹² St. John's, as mentioned earlier, was renumbered No. 68, as it remains today.

As an early member of the Lodge, David Curtis, (who had taken charge of the regalia and working tools of the lodge during the War of 1812), was elected 11 times as W.M. of the lodge (equal to seven years). He was first installed as W.M. of Lodge No. 21 in 1808. He became W.M. of King Hiram Lodge No.12 (Prov. G.L. Eng.Reg.) in June of 1827. Later he was installed as W.M. of King Hiram Lodge No. 226 I.C., in 1851. He was a member of the lodge when it became King Hiram No. 37 in 1858 of the Grand Lodge of Canada A.F.&A.M., G.R.C. Remarkably therefore, W.Bro. Curtis served all four Grand Lodges in the illustrious history of King Hiram and was over 50 years a Past Master.

ECHOES OF THE PAST — Piper Family

On Wednesday, June 24th 1964, a rather unique event was set in motion within the lodge and can never be duplicated. A petitioner for initiation had unknowingly caught the eye of some of the more historically minded brethren, who realized that this was an opportunity for a different sort of Masonic event. A dispensation was sought to convene the lodge in an emergent meeting on this special date. A Past Master's degree team was organized with V.W.Bro. Thomas E. Jackson in the chair to confer the degree, with special invitations to many distinguished Masons, including R.W.Bro. Dr. James J. Talman, Professor of History Emeritus and Chief Librarian of the University of Western Ontario as a guest speaker.

On this date, the candidate was Mr. Joel Charles Piper, a namesake great-great-great-grandson of one of the original Charter members from 1803. He was initiated exactly 161 years to the day after the Lodge was instituted.

The candidate had no foreknowledge of the significance of this day, but it is absolutely sure he would never forget it. It was a marvellous evening of superlative degree work, followed by an inspiring address on Masonic history in general and King Hiram Lodge in particular by R.W.Bro. Talman. The crowded lodge room echoed the appreciation of the brethren for an extraordinarily wonderful evening.

In 1977, Joel Piper became D.D.G.M. of Wilson District. In 1978 the lodge celebrated 175 years in existence in conjunction with the Wilson District Grand Master's Reception which honoured M.W.Bro. Robert E. Davies, Grand Master. On this occasion, a plaque was unveiled to the memory of the founding members of the lodge by the four members of the Piper family. The four were brothers Joel and David, cousins Russell and Ralph, who were all great- great- great- grandsons of the original Joel Piper, a charter member in 1803. (No doubt, some of the brethren here today may have been in attendance on this occasion.)

Bro. Joel Piper went on further to serve Grand Lodge as an appointed member of the Board of General Purposes for three terms. Russell Piper (a



West Oxford United Church, Centreville

cousin to Joel), was twice W.M. His sons Richard and Clifford, a seventh generation of the Piper clan, were initiated in 1987. Other cousins Ralph Piper and David Piper were taken to the Grand Lodge Above in 1988 and 1989 respectively. At this writing R.W.Bro. Joel Piper and his cousin Russell Piper remain as active members of King Hiram No. 37 bringing to the lodge a rich heritage. Their ancestor Bro. Joel Piper and his family are interred at Centreville in the West Oxford United Church Cemetery, which was established as a Wesleyan Methodist church in 1804 one year after the lodge was formed.

In summing up, King Hiram Lodge has proven to be worthy of its namesake and generation after generation it has successfully maintained its existence for 200 years. It has belonged to four different Grand Lodges. It has seen inactivity and also extreme activity. Its enduring strength can be attributed to the tenacity of its many members.

I would like to conclude with the inspiring words of our first Grand Master M.W.Bro. William Mercer Wilson taken from his Grand Master's Address in 1868:

May Masonry continue to flourish in all parts of the world, and may we, her workmen prove equal to our profession and worthy of our exalted privileges; for, after all, Brethren, we are (but just what our name conveys) – merely builders, patiently but hopefully toiling on, and humbly following in the steps of our predecessors; trying to carry out the designs left by them on their Masonic trestle board, and leaving the work to be continued and perfected by those who are to come after us.

BIBLIOGRAPHY

- 1 *History of Freemasonry in Canada*: Vol. 1, J.R. Robertson Page 690
- 2 Translated The Gospel of Mark and other Bible passages into the Mohawk Language.
- 3 Sir John Johnson, after the war in 1788, was named P.G.M. for Canada and in 1821 laid the Foundation Stone for the Montreal General Hospital with Masonic Ceremony. *The Grand Design*: Wallace McLeod Page 159
- 4 *Whence Come We: Freemasonry in Ontario*: Wallace McLeod, Page 31. Disillusioned Niagara Brethren decided to form a Grand Lodge independent of the Mother Grand Lodge in England. This did not sit well with many Upper Canadian Masons and a serious rift arose. Nine Lodges broke away with the dissidents in Dec. of 1802, and Lodge No. 21(to become King Hiram) was the first to be warranted of another 10 Lodges. This rift became healed in 1822
- 5 *History of Freemasonry in Canada*: Vol. 1, J. R. Robertson, Pages 981-983
- 6 The Battle at Beaverdams
- 7 Prince Edward, The Prince of Wales was Grand Master of the United Grand Lodge of England from 1875-1897. This provided a huge impetus to Freemasonry and a host of other Royals and Aristocrats gladly joined the Craft. In 1901 Edward VII became King of England. *Masonic Quarterly*: U.G.L.E., Oct. 2002, *Churchill as a Freemason* Page 6
- 8 Source: Conversations with the late R.W.Bro. Harry Bower, P.D.D.G.M. Wilson District 1947-48, Member of King Hiram No. 37 and W.M. in 1921. In 1924 he served as first W.M. of Dereham Lodge No. 624 and several King Hiram brethren became Charter Members. He is the author of much of the Historical Record of King Hiram No. 37.

9 *Whence Come We*; Pages 52-53 William Morgan claimed to be a Freemason in Batavia N.Y. and in 1825 was exalted to the Royal Arch. He lost the confidence of his brethren and bad feelings arose. He threatened to publish an expose of the Masonic Secrets. Shortly thereafter he went missing. His disappearance triggered an anti-Masonic crusade that raged across the country. The book was published. The effect on Masonry was widespread and devastating and a lot of Lodges closed their doors as a result.

10 *History of Freemasonry in Canada Vol: II* Page 637 Not sure why the lodge would have met after the full moon originally

11 *Papers of the Can. Masonic Research Assn. Vol: 3* Published by Heritage Lodge R.Exc. Comp. Thomas Bird Harris was the first Grand Scribe E of Grand Chapter and Harris Chapter No. 41, now Oxford-Harris Chapter 18, in Ingersoll was named after him.

12 *Whence Come We*: Appendix, Page 271: 1. Niagara No. 2, Niagara-on-the-Lake; 2. Ancient St. John's No. 3, Kingston; 3. The Barton No. 6, Hamilton; 4. Union No. 7, Grimsby; 5. St. John's No. 17, Cobourg; 6. Moira No. 11, Belleville; 7. King Hiram No. 37, Ingersoll.

ACKNOWLEDGEMENTS

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MASONRY IN THE OTTAWA VALLEY BEFORE THE FIRST WORLD WAR

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In September 1759, following the Battle of the Plains of Abraham, six military lodges established a form of Provincial Grand Lodge and began granting warrants from Quebec City in the east, to Sault Ste. Marie in the west. In 1791, the Constitutional Act divided the lands acquired by the British following the defeat of the French into Lower Canada and Upper Canada. This new political division was soon reflected in Masonry; in 1792 the Grand Lodge of England, granting its first deputation in the Canadas, appointed His Royal Highness Prince Edward, later to become the father of Queen Victoria, to be Provincial Grand Master of Lower Canada, and William Jarvis as a *Substitute Grand Master* of the Province of Upper Canada.¹

Tracings of Freemasonry west of the Ottawa River prior to 1792 are sparse; only the names of the lodges exist. Early work of Masonry in Canada was under the auspices of the Provincial Grand Lodge of Quebec, although that body was only directly concerned in the work of several lodges west of the Ottawa.

Of those lodges warranted west of the Ottawa between 1759 and 1792, nine were of a permanent character and one was a military, or field, lodge. These lodges were special, in that they were warranted prior to 1792, the date of the first

Provincial Grand Warrant in Upper Canada. Of these ten lodges, only two were located in current-day Eastern Ontario: St. James Lodge No. 4, at Cataraqui, warranted by the Provincial Grand Lodge of Quebec on May 12, 1781; and Union Lodge No. 521, at Cornwall, thought to have been warranted in 1790 by the Provincial Grand Lodge of Quebec.² Enough, however, to gain a foothold in the area, and plant the seed that would grow and spread up the Rideau Lakes system and along the west side of the Ottawa River.

The Ottawa Valley has been formed by the Ottawa River on its eternal flow from Lake Timiskaming near New Liskeard, through hard rock mineral deposits, timber reserves and farmland to join the mighty St. Lawrence near Montreal. The River, serving as much of Ontario's eastern border with the Province of Quebec, is supplied with water from many smaller rivers as it passes on its way to the St. Lawrence, including the Bonnechere, the Madawaska, the Mississippi and the Rideau, its course sometimes interrupted by obstacles such as the Chaudiere Rapids. These rivers and their tributaries have always been important to the inhabitants of the Valley: a source of fish and recreation; a source of transportation as the Valley developed; a convenient means of moving logs when timber was king and many fortunes were being made; and a source of nourishment for the crops, as agriculture blossomed, especially dairy products and market gardens. It should not be surprising, therefore, that Masonic lodges in the Ottawa Districts adopted these names of recognition.

Masonry has a proud history in the Ottawa Valley. Its strength for more than two centuries reflects the pioneer spirit that wrestled a civilization out of the wilderness. They came to this region of old Upper Canada impelled by a series of relentless pressures. Some from the heart-breaking *clearances* of the Scottish Highlands; others escaping in plague ships from the potato famine in Ireland, or were driven from their civilized homesteads in the Mohawk Valley of New York State because

of their unshaken loyalty to the Empire and the Crown.³ All sought a new home in Canada, where freedom of creed and political rights were assured. Still others came seeking peace after serving in the military during the War of 1812-1814. Many of the Officers and soldiers were given grants of land when the military regiments of Upper Canada were disbanded following the war, and settled in different parts of the province. The bulk of the settlers, therefore, emigrated from the British Isles or were United Empire Loyalists, and they were joined on this frontier by an influx of a significant number of French-speaking immigrants.

In 1800, Philemon Wright arrived from Massachusetts with a group of 25 colonists to settle on the north shore of the Ottawa River at the confluence of the Ottawa with the Gatineau River in what is now the newly amalgamated City of Gatineau, Quebec. The party was well equipped with livestock and tools. They immediately set up a gristmill and sawmill and, by 1804, had a blacksmith, tailor shop, bake house and tannery in operation. When Napoleon's blockade of European ports in 1807 deprived the British of timber from the Baltic countries, Wright sensed an economic opportunity and floated a raft of timber to the Port of Quebec and sold it to the British, establishing the Ottawa Valley timber trade. Whether he had been a Mason before arriving in Canada is not known for sure, but in June 1818 he formed the first lodge in Hull, Columbia Lodge No. 25.⁴

During the first two decades of nineteenth century settlement, the gloom and solitude of the impenetrable forest had a brooding, depressive effect on the settlers. As one early writer stated: *even the wind could not be felt under the towering 80 foot canopy*. The forest, however, became their ally. The basic requirement was shelter and these settlers had to hustle to get a cabin built, as the first year was the hardest. The great felled trees and the resultant cleared space constituted the material and site for the settler's first log cabin.

During the initial year, the settler and his family lived mostly on *government stores* while awaiting their first crop sown among the stumps.⁵

The struggle for survival not only conditioned their bodies, but also sharpened the faculties of the settlers into a communal effort that brought its own reward in accomplishment and social intercourse. A large number settled throughout the Valley. Among them were Craftsmen who had seen the first light of Masonry either in Britain or in the early lodges of the western portion of Lower Canada. When these pioneers were comfortably settled in their homes and had time to indulge in those activities that had been part of their lives in their old country, the faithful brethren of the Craft began to assemble. They sought to perpetuate the work by having an organization in which Craft ceremonies could be exemplified under a Provincial Masonic charter. Masonic lodges sprang up in numerous small communities, some to thrive and others to fade into darkness.

As Masonry spread its benign light up the river system, its first stop was Rideau Lodge No. 25, founded in Burritts Rapids, Upper Canada, in 1815. The idea for Rideau Lodge was conceived in 1814, when a petition was sent to R.W.Bro. William Jarvis, Provincial Grand Master, seeking a dispensation. The petition was signed by 12 Masons, members of Harmony Lodge No. 24, Edwardsborough, county of Grenville, some 40 miles distant from the site of the proposed new lodge. The three principal Officers and Secretary of Harmony Lodge signed the petition as sponsors of the new lodge.

The distance at that time would have required a journey of three or four days' absence from home to attend a lodge meeting.⁶ As was then the custom, Rideau Lodge held its meetings in a tavern, owned by Abel Adams.⁷

With support from Rideau Lodge, Masonry penetrated further into the wilderness of Upper Canada. First west to

Perth, where, following several applications to the Grand Lodge of Upper Canada without having a reply, the brethren turned to the Grand Lodge of True and Accepted Ancient Masons, Lower Canada, which granted a dispensation on December 12, 1818, to meet until a warrant could be obtained from England, with the Lodge to be known as *True Britons*.⁸ The Lodge remains active today, numbered 14 on the Register of Grand Lodge. Then, advancing north to the village of Richmond about 1820.

In the year 1818, discharged soldiers from the 99th and 100th Regiments of Foot established a military settlement in what is now Carleton County, after they had seen service in the War of 1812-1814. On being discharged in Quebec City, they took passage by boat to Montreal and then up the Ottawa River, disembarking just below the Chaudiere Falls in June of 1818, at a location now occupied by the City of Ottawa. Here they made temporary homes for their families and then proceeded to cut a wagon road to their final destination, an area currently occupied by the Village of Richmond. It was, in every sense, a military settlement; men received half pay for several years, in addition to their land grant, which varied according to rank, from 100 acres to 800 acres. They also received tools, nails, window glass and other necessities for the construction of their homes. Twenty-one miles from Ottawa, the village was named for R.W.Bro. Charles Lennox, Duke of Richmond, who was Governor General of Canada at the time and who died near the village in 1819 from hydrophobia caused by the bite of a rabid fox, three months earlier at Sorel, Quebec.

Within two years, the faithful brethren of the Craft were meeting in a hotel, known as *The Masonic Coat of Arms*, kept by a Bro. Hill. Included in the group of former military settlers were soldiers of other regiments, including from the 89th, which had a Craft Lodge warranted by the Grand Lodge of Ireland. The original Charter was dated April 5, 1798, issued

to the 2nd Royal Irish Fusiliers, but was lost when the Regiment's ship sank off the Dutch Coast in December 1805. The duplicate Warrant was cancelled in 1818, as the Grand Lodge had not received dues since 1808. This did not appear to concern the Masons of Richmond, who used the Warrant for the first three years of the settlement, 1818, 1819 and 1820. In 1819, R.W.Bro. Lennox visited the village and was said to have found fault with the brethren using this old Field Warrant. Efforts to have the Warrant legalized failed, so the brethren applied for and received a *Dispensation to Work* from The Grand Masonic Convention at Kingston dated April 29, 1821, granted by R.W.Bro. Ziba Phillips, and founded Richmond Lodge, using the *working tools* of Rideau Lodge No. 25. A second Dispensation to Work was issued in 1822, from the second Provincial Grand Lodge.

How long Richmond Lodge survived is not known with certainty. The records of Richmond Lodge, the first in Carleton County, are very meager. Records show that brethren attended lodge in Richmond into the 1840's; by 1845, meetings were held only intermittently. The brethren seemed reluctant to close this lodge until another meeting place was available.⁹

In 1846, a new lodge came into being in Kemptville, first as Kemptville No. 25, later as Kemptville No. 7, and currently working as Mount Zion Lodge No. 28. With this meeting place available, Richmond Lodge passed into darkness, and the brethren attended the new lodge in Kemptville. The Grand Masonic Convention under whose authority the Lodge had operated, ceased to function and the Lodge's Charter became non-operative.¹⁰

The Provincial Grand Lodge headed by William Jarvis came to an end with his death in 1817. The Grand Lodge of England ignored requests to select a new Provincial Grand Master for the Province of Upper Canada until the spring of 1822, when Simon McGillivray was appointed – a position he held until his death in June 1840. Unfortunately, his extensive

absences from Canada on business resulted in an even further decline in Masonic activity. A period of leadership apathy continued for some years, and Masonic activity became virtually dormant; no official records of proceedings exist from 1826 to 1845. During this low ebb in Ontario Masonry, R.W.Bro. Ziba Phillips, a Brockville physician, sought to revive interest by reorganizing the Provincial body. It was never his intention to leave the jurisdiction of the Grand Lodge of England; in fact, a petition was forwarded to London requesting the appointment of a Provincial Grand Master. With no response from England, a third Convention was held in 1844, at which the eight lodges attending organized the Grand Lodge of Free Masons, Canada West, and elected R.W.Bro. Phillips as Grand Master. This new Grand Lodge continued to operate for some years, but only in the eastern part of the province.¹¹ These earnest attempts to arouse interest in Masonic activity, however, did have a generally beneficial effect on the Craft during a period that might otherwise have seen its demise, and adds a degree of uniqueness to our Masonic roots here in Eastern Ontario.

There is little doubt that Masonic brethren existed in Carleton Place prior to 1842. As early as 1822, there was an attempt to establish a lodge there in the form of a petition for a warrant to R.W.Bro. Ziba Phillips, Deputy Provincial Grand Master of the Second Provincial Grand Lodge of 1822. The Lodge was to be known as *Morning Star* – no records were preserved.

Action was held in abeyance for twenty years before a further petition to form a lodge was made. It must be remembered, however, that this was a different era – the community of Carleton Place (then known as Morphy's Falls) had been carved out of the primeval forest. Lack of shelter, food and roads, merely bush trails, contributed to the long delay in taking more concrete action. Also, the 1820s and 1830s were characterized by the turmoil leading up to the

Rebellion of 1837 and the gradual granting of Responsible Government in Ontario. Furthermore, from 1822 to 1842, the Provincial Grand Lodge did not meet on a regular basis and there was no active Provincial Grand Master appointed by the Grand Lodge of England for years at a time.

St. Francis Lodge No. 24, Smiths Falls, was granted its charter under dispensation in 1839. St. Francis Lodge and its members were only 20 miles away and became caught up with the zeal of a potential new lodge. The Masonic brethren of Carleton Place and district met on November 25, 1842, at Bro. Murray Nowlan's Tavern. This meeting was attended by Master Masons who signed a petition for dispensation. After 20 years of inaction, the petition was sponsored by St. Francis Lodge and was granted by the Second Grand Masonic Convention chaired by R.W.Bro. Ziba Phillips. An application for a warrant under the title *Morning Star* was made on December 6, 1842; dispensation was granted on December 29, 1842, but for St. John's Lodge.¹² The first installation of St. John's Lodge was quickly set for January 20, 1843, and R.W.Bro. Phillips, acting as Installing Master, placed Bro. Brice McNeeley in the Chair of King Solomon.¹³

As early as 1844, St. John's Lodge made efforts to get a Charter from the Grand Lodge of England. After many tries, the members received a warrant on September 26, 1849, officially becoming St. John's Lodge No. 796 of Carleton Place on the Grand Registry of England. Other documents also refer to St. John's Lodge as No. 544 and No. 524. Records of the Provincial Grand Lodge refer to Carleton Place's *St. John's Lodge No. 16*.¹⁴

This situation was not unusual for the time. Between 1822 and 1855, lodges in Ontario holding their warrants from the United Grand Lodge of England had two numbers simultaneously: one on the Register of the Grand Lodge and a local number on the Register of the Provincial Grand Lodge. To further complicate the matter, every time a new Provincial

Grand Master was named, a new set of local numbers was assigned. As a further source of confusion in the early years of our Grand Lodge, the numbers of extinct lodges were given to later affiliates. This practice had the following impact in the Valley: Wellington Lodge No. 52, Dunnville, a founding member of the Grand Lodge of Canada, had its warrant cancelled in 1865 – in 1872, its number was assigned to Dalhousie Lodge No. 571, ER (formerly No. 24, P.R.C.W.); and the warrant of Simcoe Lodge No. 63, Simcoe, which affiliated with the Grand Lodge of Canada in 1858, was cancelled in 1863 and subsequently given to St. John's Lodge, Carleton Place, in 1872.¹⁵

In September 1858, the Minutes of St. John's Lodge notes that a letter had been received from the Grand Lodge of Canada, which had been constituted three years earlier, with an invitation to join that Grand Lodge. A committee was appointed to investigate the possibilities of joining their brethren in Canada West. Their investigation was to go on until 1872, with considerable heated discussions whenever the subject surfaced. In actual fact, the determination of the original committee's investigation came forward on December 5, 1861, when a motion was made that St. John's Lodge join the Grand Lodge of Canada. An amendment was made to the motion that *St. John's Lodge remain firm in its allegiance to the Grand Lodge of England*. After much debate, the question was held over to the next meeting, at which the original motion was withdrawn after the Master censured the mover and seconder. This motion lay fallow for nearly eleven years before St. John's Lodge quietly made application to join the Grand Lodge of Canada in March 1872. On May 5, 1872¹⁶, St John's became St. John's Lodge No. 63 on the Grand Registry of Canada – a number that has become permanent.

Lieutenant Colonel John By arrived to plan the Rideau Canal in 1826, and set up camp across the Ottawa River from *Wrightville*. Construction of the canal took six years and

brought a sudden influx of people in search of work: Scottish stonemasons; Irish labourers; English engineers; Montreal contractors; and lumbermen from the Ottawa Valley. By the time the canal was completed, Bytown, incorporated as a town in 1847, was an industrial centre, with all sites around the Chaudiere Falls occupied by sawmills and lumberyards to meet the need for Ottawa Valley white and red pine to fill the shipbuilding frenzy that accompanied the Napoleonic Wars.

The first lodge in Bytown came into existence in 1848 and was named after George Ramsey, the 9th Earl of Dalhousie, Second Governor General of Canada, Founder of Dalhousie University in Halifax, and Founding Father of the City of Ottawa. Dalhousie Lodge received its Warrant on May 16, 1848, from the Third Provincial Grand Lodge under the direction of R.W.Bro. Allan MacNab, Provincial Grand Master, and was numbered 24 on its Register. It was originally numbered 835 on the Registry of the Grand Lodge of England in 1850 and was renumbered 571 in 1863.¹⁷ After 24 years as a constituent lodge of the Grand Lodge of England, the members of Dalhousie Lodge decided to affiliate with the Grand Lodge of Canada and, on March 26, 1872, became No. 52 on its Registry.¹⁶

In 1854, a lodge began in North Gower Corners, under the name of North Gower Lodge No. 48 on the Registry of the Provincial Grand Lodge and No. 206 on the Registry of the Grand Lodge of England. Many Masons from the surrounding area, including Richmond, attended this lodge. It lasted for four years. After the Grand Lodge of Canada was formed in 1855, letters were sent to those lodges already in existence. They were requested to join the new Grand Lodge and instructed to turn in their Charters and Credentials. The Junior Warden, a Bro. Holden, was appointed to carry the Charter of North Gower Lodge to Toronto and receive a new one under the Grand Lodge of Canada. The history of the Grand Lodge of Canada indicates that North Gower Lodge was affiliated with

that Grand Lodge and assigned the Number 48. What happened is not known, except that the Lodge apparently never took up, or operated under, the new Charter. It passed into history in 1858. The number 48 was reassigned to Madoc Lodge, Madoc, which was founded in 1854, when it affiliated with the Grand Lodge of Canada.¹⁸

A dispensation to form Doric Lodge was issued on February 17, 1855, by Sir Allan McNab, District Grand Master of the Provincial Grand Lodge of Canada West. The first meeting instituting the lodge was held on March 28, 1855, some seven months prior to the formation of the Grand Lodge of Canada. The United Grand Lodge issued a Warrant on August 20, 1855, and Doric was given the number 952 on the English Registry when its dispensation was confirmed. This number continued in use until the Provincial Grand Lodge of A.F. & A.M. of Canada West was dissolved in September 1857 and reformed as the Ancient Grand Lodge of A.F. & A.M. of Canada. The number was then changed to 49. The former No. 952 was erased from the Roll of the United Grand Lodge of England and the original Warrant or Charter returned to that body on November 27, 1857. At that time, there were two Grand Lodge bodies in Ontario: The Grand Lodge A.F. & A.M. of Canada, headed by Grand Master William Mercer Wilson; and The Ancient Grand Lodge of A.F. & A.M. of Canada, headed by Grand Master Sir Allan McNab. The Grand Lodge under McNab was dissolved on July 14, 1858, with its constituent lodges, including Doric, simultaneously uniting with The Grand Lodge of Canada. Reassignment of numbers followed, with Doric receiving its current No. 58.¹⁹

Renfrew was an industrious little settlement in 1859, a year after becoming incorporated as a village. Early that fall, ten members of the Craft sought to establish a lodge to coincide with the beginning of the village. This became reality when Renfrew Lodge No. 122 was granted a Dispensation signed by the first Grand Master, M.W.Bro. William Mercer

Wilson. The initial meeting and organization under dispensation was held on December 19, 1859, at Munro's Hotel. A history of Renfrew written around the turn of the last century noted the success of the Lodge with the statement: *Next to the Sons of Temperance, the Masonic Lodge is the oldest fraternal organization in Renfrew.*²⁰

Masonry continued its journey up the Ottawa River the following year, with the formation of Pembroke Lodge No. 128 in the Town of Pembroke, some 38 miles northwest of Renfrew. On July 9, 1860, an emergent meeting was held for the purpose of receiving R.W.Bro. J. C. Frank, D.D.G.M. of Prince Edward District. Following the work of the evening, R.W.Bro. Frank read and presented a Dispensation to the brethren of Pembroke, after which he installed J. P. Moffat as Worshipful Master. The Lodge received its Charter three days later. Pembroke Lodge can proudly claim the distinction of having two Grand Masters from its membership: M.W.Bro. William R. White (1894-96) and M.W.Bro. James. C. Burritt (1905-07). Two other Past Masters of the Lodge went on to become Grand Masters in other Jurisdictions: M.W.Bro. S. M. Snedden, Grand Lodge of Alberta, and M.W.Bro. R. W. Duff, Grand Lodge of Saskatchewan.²¹

Instituted on March 19, 1861, Mississippi Lodge held its first Regular Communication in Almonte on May 24, 1861, with Dr. William Mostyn serving as the first Master of the Lodge. While the genesis of Mississippi Lodge is lost in antiquity, it is probable that the initial thrust to form the lodge came from members of St. John's Lodge located in Carleton Place some eight miles away. The lodge had not received its Charter from Grand Lodge as at August 16, 1861, when a request was made to omit the name of one brother who decided not to join the lodge. As the Charter had still not been received at the time of the December 15th meeting, the Secretary was directed to write Grand Lodge to ascertain the cause of the delay. All is well that ends well; with the Warrant in hand, an

Emergent Meeting was held on February 5, 1862, for the purpose of formally opening and recognizing Mississippi Lodge No. 147 and installing the Worshipful Master and investing the other Officers. Notwithstanding the concern over the delay in receiving the Charter, it was not until the meeting of March 6, 1868, that a motion was made and passed to have said Charter framed at lodge expense.²²

Prior to Ottawa being selected by Queen Victoria as the permanent capital of Canada, the location of the federal government alternated every four years between Quebec City and Toronto. On May 14, 1861, the lodge room in Quebec City was opened and Civil Service Lodge was consecrated and constituted, with James Rowan, Past Master of St. John's Lodge, Kingston, installed as the first Worshipful Master. The lodge was comprised solely of civil servants. With the permanent shift of the government to Ottawa, Civil Service Lodge No. 148 also moved. The Lodge met at 18 Rideau Street, site of the current Rideau Centre, in close proximity to the Parliament Buildings. As these early members were, by necessity, civil servants, the brethren could easily attend lodge meetings after work on the second Tuesday of every month.²³

Although there had not been a lodge in Richmond for some years, the Masons of the village kept busy at many community activities. One group, who were also businessmen, traveled of necessity the 21 miles to Ottawa at least once a month and timed their visits to coincide with the meeting night of Doric Lodge No. 58, of which most were members.²⁴ One of these Richmond members of Doric Lodge was Rev. Charles Biggar Pettit, who was initiated on September 5, 1860. He had arrived in Richmond in 1855 to become Rector of St. John's Anglican Church. On January 5, 1863, Bro. Rev. Pettit petitioned Doric Lodge to help the seven Chartering members establish a lodge in the Village of Richmond, situated on the Goodwood River (now known as the Jock River), which flows into the Rideau River on its way to the Ottawa; the petition was

adopted unanimously. Of the seven Charter members, three were from Doric Lodge No. 58; two had been from North Gower Lodge No. 48 and one each from Corinthian Lodge No. 59, Ottawa, and Renfrew Lodge No. 122. The fraternal connection between Doric Lodge and the brethren from Richmond culminated on June 3, 1863, when Doric Lodge agreed to Bro. Rev. Pettit's request that it forward a petition to Grand Lodge seeking authority for the establishment of a new lodge in Richmond. Dispensation to form a lodge, to be named Goodwood after the river, was granted on September 29, 1863, and Bro. Rev. Pettit was installed as the first Master. Goodwood later took its place as No. 159 on the Registry of Grand Lodge.²⁵

When the old Richmond Lodge ceased to exist, the brethren placed their furnishings in storage, apparently with the faith that at some future time, a body of Masons would again come forward and fill the void, using many of the same Working Tools laid aside by their earlier brethren. Their faith was well founded when Goodwood Lodge was instituted to carry the torch of Freemasonry again in the Village of Richmond. However, in the interregnum, the Richmond brethren had presented Doric Lodge with the furniture that had been in storage since Richmond Lodge closed, as a tangible show of support for that lodge. As a further act of brotherhood between the two lodges, the brethren of Doric agreed on November 4, 1863, to grant Goodwood Lodge whatever surplus furniture they possessed; thus were returned to Richmond the contents of the earlier lodge that had been given to help Doric get established.

Bytown was renamed Ottawa in 1855 and chosen as the capital of the Province of Canada in 1857 and of the Dominion of Canada in 1867. These events led to two major new industries: construction, with the erection of the Parliament Buildings - the East and West Blocks and the original Centre Block, including the Library of Parliament - between 1860 and

1866; and the federal public service. During the early part of 1865, a group of Freemasons, who were working on construction of the Parliament Buildings, assembled and resolved to seek formation of a new lodge in the City of Ottawa. As the majority of those present at the original meeting were builders, the name proposed for the new lodge was *The Builders Lodge*. R. W. Bro Robert Lyon, District Deputy Grand Master for the Central District, presented a petition to this effect to the Tenth Annual Communication of the Grand Lodge of Canada, which resulted in a Warrant being issued dated July 13, 1865. W.Bro. Harry Augustus Sims was installed as the first Master of The Builders Lodge No. 177 on August 22, 1865.²⁶

On January 9, 1868, the first meeting of Madawaska Lodge No. 196 was held in the upstairs room of a small building, known as *the Engine House*, situated on the Madawaska Bridge at Arnprior, presided over by Bro. John Munro, the first Worshipful Master. The accommodation was very limited, neither convenient nor comfortable – but it was a beginning. The nine courageous, determined and dedicated Charter members who attended that meeting planted the tiny seed of Masonry in Arnprior, a seed that took instant root and blossomed with the passage of time. The Lodge received its Warrant from Grand Lodge in January 1869.

Masonic commitments were taken seriously by the brethren of the day, as the following example demonstrates. One year before Madawaska Lodge was founded, three members of the Craft from Arnprior journeyed the 18 miles to Almonte, where Mississippi Lodge was opened at 5:00 a.m. and then called off. Joined by several members from Almonte, the group traveled to Perth, some 30 miles distant, to attend a Masonic funeral. They then returned to Almonte, closed the lodge and arrived back in Arnprior at 6:00 a.m. the following day.²⁷

On April 29, 1870, M.W.Bro. A. A. Stevenson, Grand

Master, granted a Dispensation to organize a new lodge in the City of Ottawa, to be known as *The Lodge of Fidelity*. The petition seeking a Warrant of Constitution bore the signatures of 16 Master Masons, representing the following five Lodges: The Builders No. 177; Corinthian No. 59; Dalhousie No. 571 ER; Doric No. 58; and Peterborough No. 155.²⁸ On July 14, 1870, Grand Lodge adopted the recommendation that a warrant be granted and on September 22nd, M.W.Bro. Stevenson constituted and consecrated the Lodge of Fidelity No. 231, consisting of 22 members, and then installed and invested its original Officers, including Bro. D. S. Eastwood as Worshipful Master. The following day, the Grand Master, assisted by other Grand Lodge Officers, laid the foundation stone of the new Court House and the Carleton County offices.²⁹

As the City of Ottawa continued to grow during the 1870's, so did Masonry. Based on his assessment that the Worshipful Master and the lodge had proven competent to conduct the work, the D.D.G.M., R.W.Bro. Edward C. Barber, recommended that Chaudiere Lodge be granted a Charter. The recommendation was accepted and a dispensation was issued on November 25, 1871; Chaudiere Lodge was instituted on December 11, 1871. The Lodge was warranted on July 11, 1872, and numbered 264 on the Grand Lodge Registry. Charter members of Chaudiere Lodge consisted primarily of members from Dalhousie Lodge No. 571 ER and The Builders Lodge No. 177.¹⁶

Several factors led to the formation of Prince of Wales Lodge in Ottawa. One was the surrender of the Charter of Corinthian Lodge No. 59 in 1875, one of the oldest lodges in the City of Ottawa; the other was the withdrawal of a large number of brethren from The Builders Lodge in 1877. The cause of this exodus was purported to have been *temperance*, but lost in the passage of time is whether the *pros* or *cons* left. A clue, however, might rest in the fact that the namesake of the new lodge was reputed to have enjoyed the occasional libation!

A meeting of interested brethren on July 16, 1878, proposed the formation of a new lodge, balloted for proposed Officers, including V.W.Bro. Samuel Rogers as Worshipful Master, and agreed upon a name. With agreement from Civil Service, The Builders and Chaudiere Lodges, an application was forwarded to Grand Lodge by the D.D.G.M. A Dispensation was received on December 6, 1878. The first regular meeting of Prince of Wales Lodge was held on December 12, 1878. At the regular meeting on October 9, 1879, the Warrant dated September 10, 1879, was read and the new lodge, numbered 371 on the Grand Register, was established and dedicated, and the Officers installed and invested by R.W.Bro. William Kerr, D.D.G.M.³⁰

To serve the needs of Masonry in Eganville and vicinity, a group of interested brethren decided in 1894 to seek a Charter to establish a Masonic lodge in the village. This objective required the sponsorship and cooperation of an existing lodge that was willing to make the formal petition to the Grand Lodge of Canada. The sponsoring lodge would also supply from its membership the Officers of the proposed new lodge. Pembroke Lodge No. 128, located 22 miles away, assumed the role of sponsor, with seven of its members signing the petition, three of whom were designated as the Principal Officers of the proposed lodge.³¹

R.W.Bro. E. Abbott Johnson, D.D.G.M., Ottawa Dist. No. 16, organized the new lodge in Eganville, named Bonnechere Lodge, on November 20, 1894. On his arrival in Eganville, he found the new Master ill in bed. Although in a very weak condition, he was able to talk to R.W.Bro. Johnson and give him the information required regarding the new lodge. Bro. Johnson found the lodge room handsomely fitted up and furnished, and was agreeably surprised with the progress that had been made. The ceremony of organizing the lodge was duly performed.³² On July 19, 1895, the necessary Charter was granted for the formation of Bonnechere Lodge, to be numbered 433 on the Register of Grand Lodge. R.W.Bro.

Archibald Hood, the subsequent D.D.G.M., issued a dispensation for Bonnechere Lodge to install and invest its Officers. Notwithstanding his action, it is interesting to note that, in his report to the Annual Communication of Grand Lodge, Bro. Hood expressed his view that the financial standing of the Lodge was *very bad* and the prospects for the Lodge were *poor*. Bonnechere Lodge celebrated its centennial in 1995.³³

One reason for Bonnechere Lodge's success in its early days was reported to be the positive impact that the railroad played. In the era of steam locomotives, various towns throughout the Valley became railroad centres, supplying the water necessary to keep the boilers operational. Many members of the Craft were employees of the railways, while other members found it convenient to travel by train to their lodge located some distance from home, or to visit other lodges that would not have been practical by other existing means of transportation. Typically, the brethren would arrive in town on the afternoon train, attend the evening meeting and return home on the morning train – often the local brethren billeted them. The reduction of rail service and finally the abandonment of feeder lines caused many Masons to seek employment elsewhere. Many became non-resident members and, in most cases, could no longer attend meetings. Conversion of locomotives to diesel power in the late '40s eliminated the need for pit stop facilities in Valley towns and the accompanying convenience of local train service. To a certain degree, the decline of railroad service coincided with the advent of convenient travel by motorcar, due to more reliable vehicles and an improved highway network.

The village of Cobden is located on the current Trans Canada Highway, virtually equal distant from Eganville, Pembroke and Renfrew. While the distance between Cobden and any of those three neighbouring communities can be driven today in a half-hour or less, at the dawn of the twentieth

century, the horseless carriage was only a curiosity and paved highways were but a figment of a vivid imagination. Twenty miles was a long and time-consuming distance to travel by horse and cart. Was it any wonder, then, that, in 1902, 21 brethren belonging to Pembroke, Mattawa and Renfrew Lodges expressed a desire to start a new lodge in Cobden? On June 24, 1902, Pembroke Lodge No. 128 granted the group permission to pursue formation of the new lodge. R.W.Bro. John Wilson, D.D.G.M., wrote to Grand Lodge requesting a Warrant of Constitution for a new lodge in Cobden. Grand Lodge gave permission on August 19, 1902, to proceed with forming the lodge Under Dispensation. A Warrant was granted at the Annual Communication in 1903, creating Cobden Lodge No. 459.³⁴

Situated some twelve miles from Mississippi Lodge No. 147, Almonte, twelve brethren in the agricultural community of Carp, prosperous citizens carrying on their businesses in many occupations, affixed their signatures to a request to Grand Lodge for permission to form a new lodge. These Chartered members were granted their wish and Carleton Lodge U. D. was instituted on the afternoon of January 12, 1904, in the lodge room over the drug store in the Kidd Block. Bro. Edward Kidd, MP, of Goodwood Lodge No. 159, installed George N. Kidd as Worshipful Master and invested the other Officers, and R.W.Bro. Dr. Clarey, D.D.G.M. of Ottawa District No. 16, invested the Officers with their respective badges. On October 4, 1904, an emergent meeting was held for the purpose of the consecration of Carleton Lodge No. 465. In the absence of the Grand Master, R.W.Bro. Sydney Albert Luke, D.D.G.M. and future Grand Master, presided over the ceremony.³⁵

The history of Masonry in the community of North Gower goes back much farther than that of Corinthian Lodge. As previously noted, North Gower Lodge existed in the Village from 1854 until 1858.

A meeting was held on May 17, 1905, in the Temperance Hall to discuss the advisability of applying for permission to form a new lodge. Motions were passed that, if a Dispensation were granted, W.Bro. Clarke Craig, a member of Goodwood Lodge No. 159, would be elected as the first Worshipful Master and that the new lodge at North Gower would take its name from Corinthian Lodge No. 59 that had operated in Ottawa, but which had gone into darkness. Fourteen Masons signed the petition.

A Dispensation to form the lodge was granted by M.W.Bro. Benjamin Allen, Grand Master. The first meeting was held on September 8, 1905, in the Temperance Hall, for the purpose of installing and investing the Officers, which was officiated by R.W.Bro. Garrell, D.D.G.M. The next meeting was held on October 13, 1905, in the newly constructed hall that was to serve as the Lodge's meeting place until it was forced through declining interest to surrender its Charter in 2000 and go into darkness. That Charter signifying the status of Corinthian Lodge No. 476 as a fully sanctioned Masonic lodge was dated July 18, 1906 and signed by M.W.Bro. Burritt, Grand Master.³⁶

In 1905, a number of Master Masons, primarily from Henderson Lodge No. 383 in Winchester, met in Russell and fourteen signed a petition to Grand Lodge seeking dispensation to institute a new lodge in the village. Dispensation was granted on March 16, 1906. The first meeting was held on June 6, 1906, for the ceremony of instituting the new Lodge. A special meeting was called on September 30, 1907, to dedicate and consecrate the Lodge; all of the leading Officers of Ottawa District No. 16 were present. In total, 19 members and 42 visitors signed the Tyler's Register. It was at this meeting that the Lodge received its Charter, designating it as Russell Lodge No. 479.³⁷

Beachburg had a Masonic lodge named Enterprise Lodge and numbered 310 on the Register of Grand Lodge. It

functioned in the Village from 1874 until 1881, when it went into darkness. Thirty-two years later, the local Masons were anxious to try again. A new lodge was instituted in rooms rented on the top floor of the Orange Hall on September 1, 1913, presided over by the D.D.G.M., R.W.Bro. M. H. Steele, who read the proclamation and dispensation from Grand Lodge authorizing the brethren at Beachburg to conduct a lodge of Masonry Under Dispensation. There was never a question of a name for this lodge; it was considered a continuation of, or at least a successor to, the original Enterprise Lodge of the village. R.W.Bro. Steele proceeded with the installation of Bro. Albert Munroe as Worshipful Master and the investiture of W.Bro. George Forbes, the former Master of Enterprise Lodge No. 310, as Immediate Past Master, and the rest of the Officers. An Emergent Meeting was called for October 5, 1914, for the purpose of constituting, consecrating and dedicating Enterprise Lodge No. 516. R. W. Bro Thomas Shanks, the subsequent D.D.G.M. of Ottawa District No. 16, conducted the ceremony, concluding with the installation and investiture of the Officers, who remained the same as at the constitution of the Lodge the previous September.

One of the ideas promoted in the current *Brother-to-Brother* Program is to ensure that the lodge meeting ends at a reasonable hour, so that the brethren might enjoy a social period with one another before heading home. While there is no specific proof, October 5, 1914, at Enterprise Lodge may well have been the genesis of that recommendation. The dedication meeting in the afternoon was considered an Emergent Meeting of the Lodge, even though it was held on the date for the Regular Meeting. The Emergent meeting opened at 3:00 p.m. and closed at 5:45 p.m., following the dedication of the Lodge and the installation and investiture of the Officers. That meeting was followed by a banquet served on the ground floor of the Orange Hall, at the conclusion of which, visiting brethren from Ottawa, Pembroke, Cobden,

Eganville and Shawville Lodges expressed their congratulations to the members of Enterprise Lodge on their achievement. The Regular Meeting was held that evening. One resolution passed during the business portion was that Bro. Henry Davies would be kept in good standing while serving with the British Expeditionary Force. Bro. Davies was likely the first man from Beachburg to enlist for service in World War I, which he fortunately survived and retained his membership until his death in 1945. After the business of the lodge was concluded, two candidates were initiated and another passed to the Second Degree. The meeting closed at midnight. R.W.Bro. Shanks persevered to the finish – *he had to* – the evening meeting was his *Official Visit to the Lodge!*³⁸

Masonry has always consisted of a cross-section of society. Its major strength is that, within the lodge room, these men of diverse backgrounds and professions all meet *on the level* as equals – doctors, lawyers, and Indian Chiefs; kings, princes, presidents and astronauts, as well as representatives from virtually every other profession and trade have joined Masonry and contributed to its world-wide strength. A microcosm of the cosmopolitan nature of this truth can be seen in the creation of these latter two lodges.

The first Principal Officers of Russell Lodge No. 479 were: Worshipful Master, Bro. David Wishart, a carpenter; Senior Warden, Bro. Philip Proudfoot, a dentist; Junior Warden, Bro. William McKeown, a merchant. The other Officers were also prominent members of the community, and included a minister, a doctor, a bank manager and successful businessmen in the Village.³⁷

The first Worshipful Master of Enterprise Lodge No. 516, Beachburg, Bro. Albert Munroe, was a farmer; the Senior Warden, Bro. W. F. Weedmark, was a miller; and the Junior Warden, Bro. John Cameron, was a farmer. Of the other 16 Charter members, seven were farmers, and the rest were comprised of a doctor, a dentist, a civil engineer, a minister, a

banker, a teacher, a lineman, a blacksmith and a machine agent.³⁸

On March 5, 1914, R.W.Bro. Steele, D.D.G.M., instituted Hazeldean Lodge under a Dispensation granted by Grand Lodge at its Annual Communication held in Ottawa in July 1913. The first, and subsequent meetings until July 1914, were held at the Orange Hall in Hazeldean while the present lodge building was being constructed. Total cost for that building was \$3,180, of which \$1,060 was for furniture and \$150 for the lot and legal fees. This property now sits squarely in the middle of the residential housing boom of the Kanata section of the amalgamated City of Ottawa, just beyond the shadow of the Corel Centre. The Lodge was opened at 2:30 p.m. on October 9, 1914, when R.W.Bro. Shanks, D.D.G.M., duly constituted, consecrated and dedicated Hazeldean Lodge, numbered 517; Bro. J.A. Cummings was installed as Worshipful Master and the other Officers were invested. The 18 Chartered Members were from Goodwood Lodge No. 159, Richmond. A newspaper account of the first meeting noted that these members for many years had: *evinced their zeal for Masonry by driving to their mother lodge, a distance of ten miles, often through roads and weather verging on the unpassable (sic)....*³⁹

After a 45-year hiatus during which the Valley gained seven new lodges, Freemasonry in the City of Ottawa finally experienced further growth with the creation of a new lodge. Several Masons residing on the Britannia Line and meeting on streetcars going to and returning from the City discussed starting a lodge in Westboro. On June 27, 1914, M. H. Steele, D.D.G.M. of Ottawa District 16, received an application from 20 brethren to form a lodge, to be known as Ionic Lodge. He recommended the petition to the Grand Master.⁴⁰ The Grand Master concurred and Thomas Shanks, the following D.D.G.M. of Ottawa District 16, instituted Ionic Lodge U D on December 9, 1914. Ceremonies to constitute, consecrate and dedicate Ionic Lodge No. 526 occurred on October 13, 1915.⁴¹

By then, however, the world had been plunged into the dark days of the First World War; while it lasted four years, it changed lives forever. Many young members of the Craft and many others who might well have asked to join remained in Europe, buried in massive cemeteries devoted to fallen Canadian troops. It was five years before Masons in Ottawa sought dispensation to form a new lodge, a year after the cessation of hostilities.

Lodges must have structures within which Masons can meet. An important landmark in Ottawa Masonic history occurred on May 31, 1888, when R.W.Bro R. J. Walkem, Deputy Grand Master, acting for the Grand Master, dedicated the new Masonic Hall on Sparks Street. On the same day, he unveiled the monument on the Masonic burial plot at the Beechwood Cemetery.

A disastrous fire on December 3, 1896, destroyed the lodge rooms, including records, furniture and regalia. Temporary quarters were found in the Oddfellows Hall until the Grand Master, M.W.Bro. William Gibson, dedicated new lodge rooms at 140 Albert Street on May 19, 1898; M.W.Bro. John Ross Robertson, P.G.M., presented a Volume of the Sacred Law, Working Tools and Gavel.

The concept of erecting a suitable new Masonic Temple for Ottawa had been discussed for a number of years. These efforts reached fruition when the stately edifice at 111 Metcalfe Street opened on Feb. 10, 1914, the cornerstone having been laid on Oct. 12, 1912, by M.W.Bro. Aubrey White, Grand Master.⁴² The laughter and camaraderie that reverberated through the new building rang hollow, for, in a few months, Canada would be involved in *The War to End All Wars*. This brought to a halt 20 years of unprecedented growth in the building of Ottawa, which saw the construction of the Royal Mint, the Public Archives (currently the home of the Canadian War Museum), the Victoria Memorial Museum, the Union Station, the Carnegie Library and the Chateau Laurier.⁴³

The new Temple had three floors and a basement hall that sat 400 for dinner and included a large kitchen. The building boasted of one of the first elevators in Ottawa – a cage-like device that shot out sparks in its latter life and no one was certain on which floor they were arriving, or if they would even arrive at all! The Order of the Eastern Star and Rainbow Girls were situated on the first floor, along with several commercial establishments. Craft lodges met on the second floor, which also held a fine lounge with billiard tables and a library. The third floor was used by other concordant bodies and for lodge emergent meetings. After 61 years, however, the grand new building became just a tired old structure. The general exodus of members and potential candidates to the suburbs, complicated by the lack of parking in the downtown core, caused the old building to be viewed with growing distain. This led to construction of the new Masonic Building at 2140 Walkley Road, which opened in October 1976 and is currently home to thirteen Ottawa lodges. Serving the five lodges in the west end of the City is the Masonic Building at 430 Churchill Avenue, a renovated former school.

Masonic lodges were established during the nineteenth and early twentieth centuries in communities throughout the Ottawa Valley far enough apart so as not to encroach on each other's territory, but close enough to avail the opportunity for an interested man to join a lodge within the length of his personal cable tow. Much like the Pony Express, lodges of that era were strategically located to most effectively serve the cause and meet the dictates of existing modes of transportation.

Today in the two Ottawa Districts, 31 lodges meet from Russell in the southeast to Pembroke in the northwest. Besides Ottawa, there are lodges in Richmond, Hazeldean, Carp, Almonte, Carleton Place, Arnprior, Renfrew, Cobden, Beachburg and Eganville. Many of these smaller communities owe their early existence to the lumber trade that created vast fortunes for many industrialists as the land was transformed

from the once impenetrable forest to rich garden- and dairy-farm land. The many rivers beside which these towns were built also provided the power to run saw-, grist- and textile-mills. Lumber, farming and milling provided the livelihood of the residents, and each town still possesses magnificent old mansions, in varying degrees of repair, as testimony to the fortunes that had been made in the nineteenth and early twentieth centuries. With the exception of Atomic Lodge No. 686, which was instituted in Deep River in 1957 and relocated to Pembroke in 1996 to become a Daylight Lodge, however, the lodges in these towns were all instituted between 1843 and 1914. With the exception of Atomic Lodge, no lodge has been instituted in the Valley outside of the City of Ottawa since the beginning of the First World War.

In all, Masonry has been active in the Valley for over 200 years. The existing 31 lodges serve some 3,000 Masons who pay allegiance to the Grand Lodge of Canada in the Province of Ontario, many of whom have served both Grand Lodge and its Board of General Purposes with distinction over the years. Several *Valley Lads* have served as Grand Master, including: M.W.Bro. William R. White, 1894-1896; M.W.Bro. James H. Burritt, 1905-1907; M.W.Bro. Sidney Albert Luke, 1915-1917; M.W.Bro. John A. Dobbie, 1939-1941; M.W.Bro. Clarence M. Pitts, 1959-1961; and M.W.Bro. Howard O. Polk, 1981-1983. The Valley can also claim a transplanted Westerner as its *adopted son* in the person of our Deputy Grand Master, R.W.Bro. Donald H. Mumby, and patiently awaits his ascension to the Chair of King Solomon this July.

Post Script

On May 27, 2003, Rideau Lodge No. 595, instituted on January 12, 1922, amalgamated with Chaudiere Lodge No. 264. M.W.Bro. Terence Shand, Grand Master, presided at the ceremony, assisted by R.W.Bro. Donald H. Mumby, Deputy Grand Master. Combining the individual strengths of each lodge has enabled one active lodge to emerge for the benefit of the brethren of both. This change means that each of the two Ottawa Districts now consists of 15 lodges.

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COMMUNICATING HAPPINESS

V.W. Bro. GERALD E. MORGAN

Past Grand Steward

Cambridge Masonic Temple, Cambridge, Ontario

Wednesday, September 17, 2003

Preamble

The theme adopted by M.W.Bro. Terence Shand during his term of office was *Back to Basics*. The ongoing work of Freemasons, the history of our previous accomplishments and those dedicated Masons who showed great leadership in forming lodges are important. Our various outreach projects are impressive and meritorious. Non-Masons can identify with such good works.

To me, *Back to Basics* means that we should be ever mindful of the concepts and the core values presented by the authors of the ritual. They were so important to the authors that without them, the future of Freemasonry would not be Freemasonry as we know it.

In 1996, I was advised by M.W.Bro. Durwood I. Greenwood, Past Grand Master of the Grand Lodge of Canada in the Province of Ontario, to learn the General Charge in the Book of Installation because it was the best lecture in Masonry. It was good advice and a challenge. After acquiring this new knowledge, I began to reflect on the summary statement that *to attain the chief point in Freemasonry we should endeavour to be happy ourselves and to communicate that happiness to others*.

My research into this interesting statement resulted in this paper.

Dr. Tom Morris, who holds a Ph.D. in both Philosophy and Religious Studies from Yale University and who served as Professor of Philosophy at Notre Dame for 15 years writes:

*Happiness is a deeply rooted notion and is widely misunderstood.*¹

Aristotle observed that *happiness does not consist in pastimes and amusements, but in various activities.*²

Albert Schweitzer said *I don't know what your destiny will be, but one thing I know; the only ones among you who will be really happy are those who have sought and found how to serve.*³

I believe that communicating happiness means being involved, growing in knowledge to understand and fulfill our purpose in life and sharing it with others.

Let us examine various authoritative sources to understand this concept:

The Masonic Ritual or as it is labeled *The Work* serves as a starting point.

At the conclusion of the JW's lecture it is stated that it is but a summing up of what has been intimated in this explanation, to say that the fundamental principles of Ancient Free Masonry are *Brotherly Love, Relief* and Truth. Brotherly Love and Relief are often tangible things that we can readily identify and appreciate. The Truth is an intangible that is not generally well understood. An understanding of the Truth is basic to establishing happiness and communicating it to others.

W. L. Wilmshurst in *The Meaning of Masonry* advises that the Truth whether expressed in Masonry or otherwise, is at all times an open secret.⁴ We have to be open to it, and we need to make it available to others. It's one of the four foundations of human excellence and lasting happiness.⁵ The

religions of the world, though all aiming at teaching truth, expresses that truth in different ways. One, therefore, should look at the similarities in the message, not the differences.⁶ (in their religion). Masonry is not associated with one particular religion; to be considered a worldwide organization, it must be acceptable to all faiths.

Philosophy

Scholar's have studied the concept of happiness for a hundred years. Happiness was a major issue in early Greek philosophy and several later philosophical schools. There is a World Database of Happiness that is directed by Ruut Veenhoven, Erasmus University, Rotterdam. Happiness is defined for their purposes as *the degree to which an individual judges the overall quality of his life-as-a-whole positively*, in short: how well one likes the life one lives. New methods for empirical research opened the possibility to test theories of happiness and to identify conditions for happiness inductively. Their website advises that efforts to understand human happiness have absorbed a lot of thought. This instigated a lot of research that has not yet crystallized into a sound body of knowledge on happiness.

Webster's Dictionary: Happiness generally suggests a feeling of contentment.

V.O.S.L.: We are admonished to make a daily advancement in Masonry. The V.O.S.L. has many passages of scripture relating to happiness. God's law demands that we have a willing and happy heart. The E.A lecture describes the Bible as a book in which God reveals more of His Holy Will than by any other means. An examination of Nave's Compact Topical Bible outlines many passages of scripture for *Happiness*.⁷ But, in reading the subject outline one learns that there is a fork in the road. Happiness is classified into two categories, true and false:

True happiness is long-lasting and eternal.

False happiness is short-term, no longer than our earthly existence.

In the beginning *from the Bible*⁸ Good News Bible – Today's English Version, we read: After God created woman, man and woman were united and became one. *This is our first indicator of true happiness.* As we all know, the cunning snake interfered with this arrangement. In Genesis 1, we read about *light* being made available to mankind so that we can grow in knowledge and understand God's purpose for us on earth.

False Happiness

The following passages of scripture from the V.O.S.L. explains through parables what is considered false happiness. These passages advise the student to avoid these practices if he expects to gain lasting happiness. If a man is not happy, he cannot communicate true happiness to others.

1 Happiness that is limited to this life. In Luke 16:25 Abraham tells a story about Lazarus, a poor man, who suffered terribly on earth but now enjoys himself in heaven while the rich man who was happy on earth, is isolated from God and suffers much pain after dying.

2 In Ecclesiastes 2:1 it is written *I decided to enjoy myself and find out what happiness is, but I found out that this is useless.* It is easy to become disillusioned. We often forget that man's knowledge is limited. Only the G.A.O.T.U. is all-knowing, all-seeing. Every Mason must learn the meaning of Masonry to grow in joy and happiness. A Mason must be concerned about the time when his mortal existence ends.

3 If you are wealthy, are you happy? Sorry, happiness that is derived from wealth does not last. It melts away like the snow.

4 Man sometimes derives his happiness from his power. In Psalm 37:35, 36 it is written *I once knew a wicked man who was a tyrant: he towered over everyone like a cedar of*

Lebanon; but later I passed by, and he wasn't there; I looked for him, but I could not find him. There have been numerous powerful leaders whose grip on authority has been taken from them and now they are only names in the pages of history.

True Happiness

Let us look at what true happiness is or those things that each Mason should emulate to gain contentment and prepare himself for life hereafter:

1 One of the best passages of scripture I have found to provide direction for mankind is Ecclesiastes 3:12, so I realized that all we can do is be happy and do the best we can while we are still alive. All of us should eat and drink and enjoy what we have worked for. It is God's gift. Every Mason should realize that his time in this world is limited. He should steadily pursue learning how to be happy. It is not unusual to see people who feel guilty about possessing too many worldly possessions.

2 I have already referred to Brotherly Love as part of the summary statement in the E.A. lecture. Psalm 133:1 describes Brotherly Love by saying *How wonderful it is, how pleasant, for God's people to live together in harmony!* Happy people spread happiness.

3 In our Help-2-Hear program we are doing good works. Proverbs 14:21 advises that *if you want to be happy, be kind to the poor.* In Matthew 5: 3 to 9 the Beatitudes describe what true happiness is. I commend that reading to your attention.

4 And finally, in the Book of Proverbs 16:20 we read *Pay attention to what you are taught, and you will be successful; trust in the Lord and you will be happy.* I believe that it is necessary to say, once again, that learning the meaning of Masonry as presented to us in the ritual is critical for every Mason to achieve happiness.

We ask new candidates *Do you believe that God will punish vice and reward virtue?* Do you place trust in God?

R.W.Bro. Rev. Dr. Forrest D. Haggard in Clergy and The Craft writes⁹ *no part of its ministry (i.e. Freemasonry) has been more noble, no principle of its teachings has been more precious than its age-long and unwavering demand for the right and duty of every soul to see that light by which no man was ever injured, and that Truth which makes him free. We need truth like we need air, or food or water.*¹⁰

General Charge:

The General Charge in the Ceremony of Installation and Investiture of Officers of a Lodge as compiled by M.W.Bro. Otto Klotz (Hon. P.G.M.) advises that we should have one aim *to please each other and unite in the grand design of being happy and communicating happiness.*

From his paper on the *General Charge*, R.W.Bro. Raymond S. J. Daniels recited the story of Benjamin Franklin when interrupted by a heckler who said *those words don't mean anything. Where's all this happiness you say it [the American Constitution] guarantees us?* Franklin retorted, *The Constitution only guarantees the American people the right to pursue happiness; you have to catch it yourself.*¹¹ So it is with each one of us.

The Greeks were idealists who were seeking after truth, for they believed that **truth** is the means to happiness.¹² In his book *Life Is Tremendous*,¹³ the author, Charlie Jones states *I'm convinced that there is no way to learn to be a motivated person without being totally involved and committed to whatever you are engaged in!*

Dr. Victor Frankl, a holocaust survivor, stated *the reason so many people are unhappy and seeking help to cope with life is that they fail to understand what human existence is all about. Until we recognize that life is not just something to be enjoyed, but rather a task that each of us is assigned, we'll never find meaning in our lives and never truly be happy.*

Francis Hutcheson,¹⁴ author of *How The Scots Invented The Modern World*, created a vision of a free society. The ultimate goal of this liberty was happiness. We attain it by helping others to be happy. Christianity's rules teach us how to act in the world, so that we can make as many others happy as possible.¹⁵

This poem written by Major H.H. Lawson of the Salvation Army, Johnson City, Tenn.¹⁶ describes *Personal Satisfaction*:

We are all blind until we see
That in the human plan
Nothing is worth the making
If it does not make the man.
Why build these cities glorious
If man unbuilted goes?
In vain we build the work unless
The builder also grows.

Dr. Tom Morris, whom I referred to earlier made the following observation: *Everyone needs a sense of union with something greater than the self. Whether it is something as exalted as a mystical sense of union with God, or a naturalistic sense of continuity with all the world, or it is as humble as a sense of family at home, or belonging at work, we all need to feel a sense of connectedness with something larger. This affects our experience of the world and is crucial for our attainment of happiness.*¹⁷ He continues, *happiness is not the same thing as pleasure. And it's not the same thing as personal peace. It is, as Aristotle believed, an activity. It is participation in something that brings fulfillment. It is engagement in a worthy enterprise. It is, ultimately, productive.*¹⁸

Benjamin Franklin said, *happiness depends more on the inward Disposition of mind than on outward Circumstances.*¹⁹

And lastly, if you see a man who is humble himself, who is peaceful with his faith in God, and who is happy with his station in life, you are observing a man who can communicate happiness to all he meets. In plain view in every lodge the letter "G" is suspended over the altar that alludes to the G.A.O.T.U., to Whom we must all submit, and Whom we ought humbly to adore, provides a symbol and a constant reminder where to find true happiness, peace and comfort. Before we can communicate happiness, we must find happiness ourselves.

I like this statement: *I asked God to give me happiness.*
God said:

***No. I give you blessings;
Happiness is up to you.***

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BLACK CREEK COMMUNICATIONS

A Lecture by BRUCE BINNIE, D.D.G.M.

in *Lodge Te Henui No. 281*, G.R.N.Z.

New Plymouth, New Zealand

July 7, 2003

Worshipful Master and Brethren, a few weeks ago now I gave a lecture to the Taranaki Daylight Lodge. I deliberately kept the style and topic light, however I did have in mind a definite message when I gave the presentation. Later, when I reviewed how the presentation went, I was left with the distinct feeling that my main theme may not have been clearly picked up by some of the brethren. The fault was mine, for not sufficiently emphasizing the key message. In order to avoid the same problem this evening I have decided to tell you *up front* exactly what I'm driving at. My key message is: ***we need to make opportunities to talk to people about the Craft.***

One of the most effective methods of advertising is by word of mouth. We need to be creative in finding ways to talk to people about Freemasonry. I thought that tonight I would give you a little *case study* of what someone else has done. Please just relax and bear with my ramblings, they do have a point.

What I am attempting to do is place this case study in a context so that you can assess the impact it could have on a person.

Having been married to a Canadian, I have a strong association with Canada, and try to travel there at least once every two years, if I can. Now, I have a good number of friends over there and among them is a longtime friend of my in-laws whom I will call *George* (because that is his name). George is a Mason. He keeps a steady supply of Masonic material flowing over to me and among the material he sends me is a newsletter called the *Masonic Interpreter*.

This is a very special newsletter for a select group of Masons who are involved with a small settlement called Black Creek Pioneer Village, and Black Creek Pioneer Village itself is such a special place that I would like to tell you about it.

The last time I was in Canada George was determined that he and I were going to go out to *Black Creek* for the day at some time during my stay. Well, we eventually set the day and in due course George turned up at the house to pick me up. It was a beautiful day in early *Fall*, there were a few fluffy clouds in the blue sky which was streaked with the vapour trails of high flying aircraft. The air had that little bit of crispness about it that says winter's on its way - but don't worry, it won't be here today. We hopped into the car (I did remember to get into the passenger seat) and then headed off through the busy streets of Toronto. The traffic in Toronto is, to use a Canadian phrase, *something else!* Fortunately we didn't need to get onto Yonge Street in the really meaningful traffic but we headed away from the centre of the metropolitan area towards the boundary of North York which is one of the cities comprising the Toronto metropolis.

After about a half hour drive we were heading west along Steeles Avenue when the York University came up on the left and shortly after a signpost indicated that we should turn left to get to Black Creek Village. So we did. In a few moments we were in a parking area, George put his official parking

permit in the window and we headed off into an inconspicuous modern building. Nothing like the grand multistory buildings so prevalent around the city but definitely nothing like a village.

George lead the way inside and after introducing me the lass in the ticket office (I think he knows all the ladies by name), we headed off past the souvenir shop with its first few customers, walked by the restaurant through one of the multiple glass doors across the end of the building and stepped out into another world. The air was still crisp. The birds were chirping away in the maple trees. Leaves starting to turn to yellows and reds with their fall colours rustled in the breeze and occasionally fluttered down onto the dusty clay road. Every now and then a squirrel would scuttle across a grassy meadow and up a tree then skip off through the branches; at a rate that would make any monkey green with envy.

The atmosphere of the place was tranquil, there was no rush at all, life moved at a leisurely pace, because, the year was roughly 1860.

Black Creek Pioneer Village is a living museum. George and I walked along the boardwalk into the town, he told me who we would meet, and where, and that he hoped that *so and so* would be here today so that I could meet them. Just a short distance up Main Street we reached a two-storey wooden building; the tinsmith's shop. We stopped for a few moments to look at the lanterns hanging in the window, the jugs and various other metal artifacts on display. The tinsmith himself was working away behind the counter punching holes in a sheet of metal which would become the windshield on a new lantern that he would sell to a customer later. The tools of his trade were all on display, from the marking-out scribes to the various punches and cutting tools. If you asked him he would explain what he was doing, how the tools were used and tell

you all about his trade, because he really worked at his trade and he knew it well.

As we strolled on up the boardwalk a wagon drawn by two Clydesdales passed us, horse brasses jingling, wheels rumbling on the clay road. On the deck of the cart a bunch of children, all about 10 years old, squealing and waving and generally doing what kids do. The difference was that some were dressed in clothes that went out of fashion about a hundred years ago. They were from the village school just around the corner. The school building is just what you would expect it to be, a wooden building with split shingle roof and a bell tower. It could have been lifted right out of the set of a movie. Inside there were the old wooden desks and a chalkboard. The children were from a Toronto school. For a day they were actually going to school as their great-great-grandparents may have done if they had lived in Canada in 1860. They wore period clothes, they did their lessons on slates and they were having some serious fun. Just along from where we were passed by the wagon we came to the *smithy*.

It was everything that you would imagine, coals glowing in the forge, strange iron-working implements strewn around the shop and a jovial blacksmith hammering away at a horseshoe on his anvil. There was another group of children there too, all quite fascinated with the process of forging the horseshoe, asking questions so fast that the blacksmith could hardly keep up with them, taking in the dingy surroundings and all the equipment. After a few minutes they moved off. They seemed to lack the disciplined, hand-in-hand departure one would expect of children in 1860, it was more of a case of *head 'em up, move 'em out*. However, eventually, the result was similar.

Once the turmoil had subsided I took the opportunity to talk to the blacksmith myself. We talked for quite a while, I was intrigued by a large collection of different styles of

horseshoes hanging on the wall, it must have caused quite a few questions I suspect. The smithy spent the time to explain what each was used for and why. There is a simple brilliance behind some of the designs, something that as technology has changed we no longer seem to appreciate.

One horseshoe in particular stood out from the others. It was a strange looking shoe, built up, with several sturdy metal hoops, to lift a horse's hoof a couple of inches off the ground. As there was no written explanation by it I asked the smithy what the purpose of the shoe was. He explained that this shoe was used to assist the healing process when a horse dislocated its shoulder. After the joint had been relocated, a shoe of this type would be put on the animal. But, not on the injured leg as you might expect, instead, it would be placed on the opposite leg. The reason for this was to force the horse to bend its uninjured leg thereby throwing its weight onto the injured leg. The weight shift kept the ball of the joint firmly seated in its socket until healing was complete brilliant. I left the smithy with some new knowledge that I am sure that I would have bypassed if there had just been a dusty display with a caption underneath. The fact that there was no caption but there was the opportunity to talk to a real blacksmith while he plied his trade made it all the more interesting and memorable.

We walked on around the village looking at the various activities taking place. Among them a woman, sitting in her cottage, spinning wool and explaining the process of dyeing using the natural colouring materials available, such as nettles, which give a distinctive green to the fibre; the flour mill which uses a water wheel and stone grinders to grind wheat. The mill produces a small amount of flour each week and this is used in the cooking in the village.

In a wooden residence another woman showed how to make decorative tiles and let people get *hands on*. Then there

was the printing shop and the seamstress and her husband, the clockmaker, with all the tools and technology of his trade. A large *vegetable garden* was growing behind these cottages supplying fresh produce when it was in season. Altogether this was a wonderful display, very thoughtfully put together to provide an idea of lifestyles in the 19th century.

We had by this time completed a circuit of the main area of the village and were walking back up the road alongside the picket fence surrounding the rear of the tinsmith's workshop. George stopped at a picket gate, and opening it said that we could go upstairs for a view over the whole area. We entered the side door of the building, but instead of walking into the workshop we ascended a narrow creaking staircase against the rear wall. At the top of the stairs there was a window looking out over the road we had just walked along and below this, a visitors' book.

The best view of the village, however, was from the front part of the building. George ushered me through a door into the adjoining room and we stepped into the neatest little jewel of a Lodge Room you are ever likely to see anywhere. A room possibly half the size of the one we are in now, looking so familiar with its small pavement, pedestal, Sacred Volume, three chairs in the East and a neat little Secretary's desk in the N.E. Corner. The Wardens' chairs were placed exactly where you would expect them to be, each with a small circular table alongside which carried a column and gavel. The tracing boards were openly displayed on the walls and the V.O.S.L. lay closed on top of its pedestal with three bookmarks visible embroidered with initials E.A., F.C. and M.M. respectively.

Behind the Secretary's Desk was a man who appeared to be the Secretary. George then introduced me to his friend Burns Anderson, who was just catching up on his paperwork. Burns and George are members of that group of Masons I mentioned earlier, they are called *Masonic Interpreters*,

volunteers whose task it is to greet visitors to the Lodge Room and provide explanations and instruction to them.

An opportunity has been created to actually speak to the public about Freemasonry and it is carried out within the context of a Lodge room as well. These brethren are very knowledgeable and perform a fine public relations role for the craft as a whole, because the visitors they talk to are not just locals but are from all parts of the globe. We here in New Zealand may even benefit from their efforts. During the time I was there visitors from Germany arrived to take a long look around, a group of about half a dozen children came in, and were in awe when they were invited to sit in the *old* chairs.

Looking in the visitors' book I found comments from England, the U.S.A., and even Australia and New Zealand. It was fascinating watching Burns and George greeting visitors and seeing the visitors leave with more of an understanding of what we do and our purpose. Perhaps some of those children who visited may be may have their curiosity sparked enough to wonder about us when they are older. Who can say for certain what the outcome will be, but surely it must be positive for the Craft.

The Masonic Interpreters do a wonderful job, they are all volunteers with a depth of experience. They have workshops in *interpretation* to ensure that their skills in keeping that critical link with the public are up to scratch. According to their October 1999 newsletter they counted at least nine octogenarians in their number, still visiting the village regularly and passing their knowledge to those who drop in. I think you will understand the reason why I titled this lecture *Black Creek Communications*, because here is a shining example of the way it is possible to *communicate* with the public.

As for the view from the Lodge Room, it was delightful. I looked down the main street at the trees turning to their

autumn colours, across to Daniel Strong's grain barn (behind which were the chicken house and piggery - complete with residents). Directly across the road at the side was Henry Snider's cider mill and on the road itself a scramble of children, all after the apples that George was handing out over the picket gate.

This was an idyllic scene on a beautiful fall afternoon, but, there was one thing that bugged me. Who had been chewing on the bottoms of the window frames, and why? For a distance of roughly eight inches upwards from the window sills the frames around the panes of glass were terribly chewed and splintered. Well it appears that the culprit was Brother Chipmunk who was inadvertently locked in one night and attempted to escape by the South, North and Eastern entrances (it seems that he uses windows as entrances). From the extent of the damage it appears that in his distress, Brother Chipmunk applied his chisel-like teeth with indefatigable exertion to the task at hand. An example to us all.

Soon after, George and I walked back through those glass doors into the 20th Century (it's hard to believe that this is already *Last Century*). We had a good look through the gift shop and then headed back to the car to do battle once more with the afternoon traffic. The year 1860 was a long time ago but it is comforting to know that it is still just round the corner at the Black Creek Pioneer Village.

It is interesting to note brethren, that of all the areas on display in the village, the Masonic Lodge Room is the only one that has survived in the outside world in an unchanged form, just the same as the room we are in now. That is something to take great pride in. We have something that is durable, something that is appropriate to all times. Let us keep communicating that message to our community.

I would like you to think back to my conversation with the blacksmith and how we discussed the unusual horseshoe. I

did not have that incident written down anywhere to draw on as I needed it to write a lecture. I recalled it from my memory, two years after the event. The details were almost as clear as when it was first explained. The reason that I was able to do that was because I first asked the question of the smithy and then he gave me his clear, enthusiastic explanation - he made it *interesting*. It so intrigued me that it stuck in my mind.

Now, if there had simply been a dirty old horseshoe hanging on the wall with a typed explanation underneath, I doubt that I would have remembered it more than a few days at best. However, because of the way the smithy made it interesting the incident stuck in my mind. I have no doubt at all that the explanations that Burns, George and all the other Masonic Interpreters give to visitors at the Black Creek Pioneer Village will stick in their minds far better than any static display ever would.

To sum up, there are really two simple lessons for us from all this

- **We must *make* opportunities to talk to people about Freemasonry**
- **When we talk to them we must make it *positive and interesting*.**

Worshipful Master and Brethren, I hope that this lecture has been of use to you. I realize that it may be a bit unusual in its form, but I tried to make it interesting, so perhaps you will be able to recall its message.

Editorial Note:

In a memo to our Heritage Lodge Brother George Gunn, a Masonic Interpreter at Black Creek, Bruce Binnie stated:

The lecture was very well received by the Brethren of The Taranaki Daylight Lodge No. 455 and many other Lodges. They were very interested to find out what was happening elsewhere regarding the promotion of Freemasonry, and I must say they were very impressed with the efforts made at Black Creek Pioneer Village.

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

STEPHEN BOBROVITZ

Brantford
Doric Lodge No. 121
December 4, 2002

CHARLES CLAUDE BRODEUR

Toronto
University Lodge No. 496, Toronto
June 19, 2003

LANCELOT FRANCIS BUTTLER

Weston
Memorial Lodge No. 652, Toronto
June 28, 2002

ROSS MELVILLE MacDONALD

Consecon
Trent Lodge No. 114, Trenton
November 14, 2002

HUGH PATERSON McCANN

Ajax
Orient Lodge No. 705, Toronto
December 27, 2001

*We give thanks for the privilege of knowing them
and sharing in their lives*

OUR DEPARTED BRETHREN

*We have been notified of the following members of
The Heritage Lodge No. 730 G.R.C.
Who have Passed to the Grand Lodge Above
(since previous publication of names of our deceased)*

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Amherstburg
Garden Lodge No. 641
July 31, 2001

ALEXANDER JAMES RUSLAND

North York
Prince of Wales Lodge No. 630, Toronto
May 13, 2003

ROBERT BARRY SILSON

Ajax
Brougham Union Lodge No. 269, Toronto
September 14, 2003

AUBIE L. WEISMAN

Toronto
Mt. Moriah Lodge No. 727, Brampton
October 1, 2003

HAROLD FRANKLIN WHITMORE

Hamilton
Temple Lodge No. 324, Hamilton
February 13, 2003

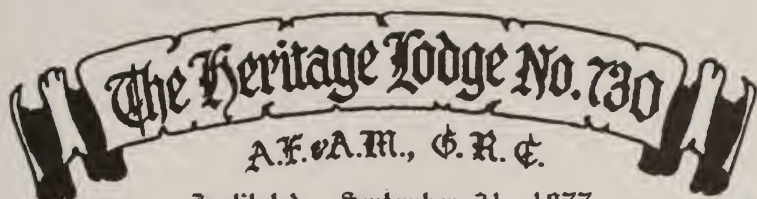
*We give thanks for the privilege of knowing them
and sharing in their lives*



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1981 Ronald E. Groshaw
1982 George E. Zwicker †
1983 Balfour LeGresley
1984 David C. Bradley
1985 C. Edwin Drew
1986 Robert S. Throop
1987 Albert A. Barker
1988 Edsel C. Steen †
1989 Edmund V. Ralph
1990 Donald B. Kaufman
1991 Wilfred T. Greenhough †
1992 Frank G. Dunn
1993 Stephen H. Maizels
1994 David G. Fletcher
1995 Kenneth L. Whiting
1996 Larry J. Hostine
1997 George A. Napper
1998 Gordon L. Finbow
1999 P. Raymond Borland
2000 Donald L. Cosens
2001 William C. Thompson
2002 Donald A. Campbell

* Demitted † Deceased



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Constituted: September 23, 1978

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